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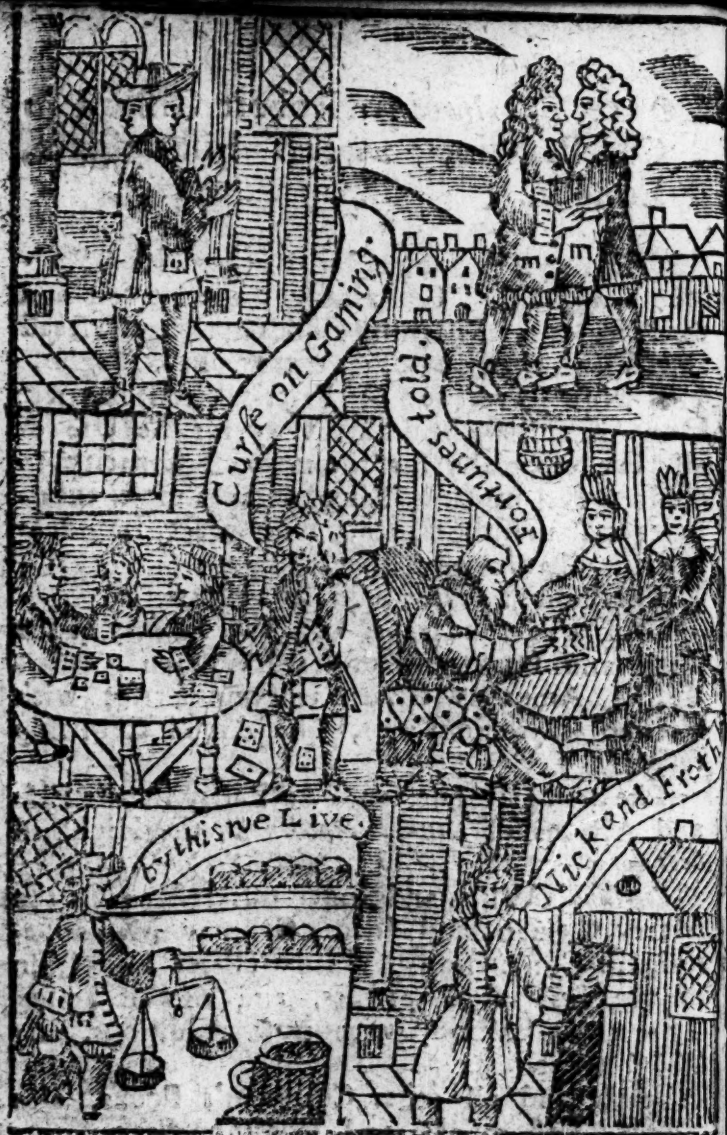
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Bifronted Janus does at first appear ;
 The Cozening Tapster does bring up the Reer
 Treacherous *Isab* does *Amasa* kill,
 And Gamesters do of Cheating take their fill.
 Th' Astrologer a formal Tale does tell,
 The Baker Coarse, and yet too Light does sell
 And join'd in force they'd cheat the D-ll in Hell

THE
YOUNG-MAN'S COUNSELLOR
OR
The Way of the World
DISPLAYD;

In several Profitable ESSAYS,
Serious and Comical:

Discovering

- I. The Treachery of False-Friends.
- II. The Tricks and Cheats usually impos'd on the Unthinking and Ignorant, by the Town-Sharpers
- III. The Deceits us'd in particular Trades and Professions.

The whole intermixt with Pleasant Relations, Comical Descriptions, and Satyrical Characters; being very Delightful and Instructive, for the Diversion of the Wise, and the Information of the Otherwise.

By S. H. Misodolus.

The Second Edition.

London, Printed for Robert Gifford in Old
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THE
PREFACE.

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TWOU'D look as strange
for a Book to appear in
the World at this time
o' Day without a Preface,
as for a Beau to be seen without a
Snuff-Box. 'Tis therefore to comply
with the Humour of the Age, that I
write any : And whatever Design others
may have in theirs, I shall make no
other Use of mine, than a Castrator of
Swine does of his Horn ; that is, to in-
form the Reader upon what account I
took Pen in Hand, and what he may
expect in the following Sheets.

In the first Place then, let him know,
I've endeavour'd to reduce that strict-
est Bond of Amity call'd Friendship to
its pristine State, and examin into its

P R E F A C E.

original Design; in which I have not gone quite so far as Montaigne, who makes two Friends to have but one Soul actuating two Bodies; but I have shewn that where the most of Friendship is pretended, there is often the greatest Injury design'd. Nor can any one justly take what I say to be a general Reflection on those who profess a more than ordinary Kindness to another; No, what wou'd this be, but to dissolve the Bonds of human Society; and set Neighbours, Relations, and Acquaintance at variance with each other: thereby filling the World with Jealousies and Heart-burnings, Fairs and Tumults. Far from me was any such Intention; for doubtless there are those, and not a few, who have a pure disinterested Respect for one another, who are no ways concern'd in what is spoken of The Treachery of False-Friends. But if any one, conscious of his own Guilt, shall spurn and fret, like a resty Horse in a Curb-Bridle, to see his

Prin-

P R E F A C E.

Principles laid open, and expos'd to the View of others; let him blame himself, not me; let him reform his Practices, and act from right Principles, and I have done with him.

In the next place, when I had seen so many Cheats practis'd by known Knaves and hypocritical Villains, upon the poor well-meaning Sort, especially Countrymen; and having had Conversation with such Men long enough to be acquainted pretty well with the Arts they make use of to gull the Unthinking out of their Pence;—I thought it wou'd be a singular Service to the World to detect their Frauds, that so the Ignorant might be no longer impos'd on by them. And indeed 'tis high time these Works of Darkness, which have been hitherto carefully conceal'd, shou'd not only be expos'd, but the Actors of 'em made Examples of publick Justice.

By inscribing this Book to the Ignorant, I don't strictly mean those who are so call'd because illiterate; For tho' a
Man

PREFACE.

Man has been educated at the University to all the Sciences, yet when he comes abroad, 'tis no new thing for him to be so unacquainted with The Way of the World, as to be sharp'd out of forty or fifty Guineas and a Watch, by a Trick or two on the Cards, &c. which has been the Case of more than one or two, when they have fall'n into the Hands of the People whose Practices are here describ'd.

'Tis true, tho' these are not so common as the Chubs of a lower Price, who are now and then bit of a Crown or a Pound; yet they yield more Profit to the Gamesters, and are met with too often by every time.

To undeceive such it is, that I have endeavour'd to make a Collection of the most notable Shams commonly practis'd by the Town-Sharpers; hoping to spoil their Sport for the future by this seasonable Caution; for which the National Wisdom has already laid a good Foundation, by the two excellent new
Laws

P R E F A C E.

Laws against excessive Gaming. To which let me add one Word of Advice to my Reader, before I dismiss this Head; that is, Before he lays a Wager with any whom he may justly suspect to be a common Bite, that he be thoroughly acquainted with the Nature of the thing he ventures on; and even then not to be over-confident of his Good Fortune, lest he meet not only with Loss, but Shame in his Disappointment; when by Indifference he at once secures his Quiet and Reputation.

I'll now, in the last place, say somewhat of that Part of the Book which discovers the Frauds in particular Trades and Professions. And therein you have not only several Satyrical and Comical Characters, but a real Detection of many Cheats in several Employments, as the Victualler, Quack-Doctor, Taylor, Baker, Pawn-broker, &c. which are not only diverting, but very instructive; and that part of the Book, (if well understood and consider'd) may
be

P R E F A C E.

Be of very great Use to those who have any Converse or Business in the World.

But it may be objected by some, that That Part of the Book is design'd as a Reflection on those Trades in general, or on some particular Persons in them.

I say, No; but only on the knavish Part of them, the fair honest Dealer being in no respect concern'd in what is there said. But (as I said before) if any, conscious of his own Guilt, shall be offended at some Passages which seem to be levell'd at him; if the Coat fits him, let him wear it; let him only reform his Practice, and I have my end.

In short, here is what will (I hope) please those who are either jocund or serious of Humour, it being a Miscellany design'd for that and their Instruction.

Vale.

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T H E

Young Man's Counsellor

O R T H E

Way of the World, &c.

P A R T. I.

The Treachery of False-Friends.

C H A P. I.

*Of Friendship : Its Definition, Obligations,
Extents, &c.*

H E

FRIENDSHIP, which is one of the securest Bonds of Human Society, is, A mutual Obligation between two or more Persons, to assist each other in any Emergence that may happen. And wherever this Friendship is, it will not lie latent and

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in Obscurity, but will discover itself with a great deal of Lustre and Vigour, by the Freeness and Generosity of those Actions proceeding from it; which will have a peculiar Air, and be so much the more acceptable to the Person they are done for, by how much this Friendship has been cultivated and improv'd.

The Original of this firm Bond of the Soul, is to be attributed to something of Similitude or Likeness of Judgment or Disposition, which is found in the Person so chosen for a Friend.

If this Friendship be duly kept up, and the Offices of it duly perform'd, it may be not improperly compar'd to a Spring; which in its rising and running, if it meets with a small Obstacle, it bears it away by its Force; if it meets with a great one, it either overflows it after some time, or else runs on one Side, still directing its Course to the design'd Place.

As an infallible Proof of this, 'tis observ'd, That tho' Nature has laid strong Obligations on Men one to another by Affinities; yet voluntary Friendships are more firm and constant, and

and better observ'd, than those that are natural, and of course necessary. This is for the most part owing to (what is too often found in such Cases) Interest, which has commonly the greatest Share in the Management, and is the chief Motive to the founding such Friendships. But I wou'd not be understood here to speak of that intimate Tye between Man and Wife, but of other depending Relations, which are natural-Consequents of Marriages. Thus (for Instance) a Rich Man can't help looking upon his Expecting Relations, as on them that long for a Sight of his Grave: And a Poor Man upon his Rich Relation, as One that stands between him and Fortune. By such Thoughts that Natural Love and Affection, which these Relations might otherwise, have to each other, becomes poisoned, and 'tis often very difficult to find one real Friend amongst a multitude of Relations. Hereupon, *Solomon* does, with the greatest Truth, conclude, That *there is a Friend that sticketh closer than a Brother*: For a Man may have occasion to fly to the Arms of the One, for Protection from the

Injuries of the Other. This is a strict Caution, not to depend too much on those Friendships that have no other Foundation than Affinity; for they are often over-rul'd by Peoples Love to themselves.

Since then a Man had better look for a Friend among those who are no ways related to him, than among his nearest Kinsmen; 'twill not be improper to give some Directions for the Choice, that so the Reader may, if he observes them, be both safe and happy in contracting such an Amity.

Now he that opens his Arms to another, with an Invitation to such a Communion, ought to be very sure of the Virtue and Honour of the Person. To be too free in this Point, is but to tempt an ill Man to impose upon us: Wherefore till a Man has been sufficiently try'd, there ought to be some Reservation us'd.

To be safe and happy therefore in the choice of a Friend, we should first know the Person thoroughly, before we engage in so strict and sacred a Bond with him. Conversation will shew us both the Virtues and Vices of

Of Friendship.

§

our Acquaintance, and how far they are agreeable to us in their Inclinations: We ought especially to note the Principles, Designs, and Pleasures, of those with whom we contract Amity; for if either of these are opposite to our own, there can be no Likeness of Manners and Conduct; and for this reason no possibility of a true and lasting Affection.

Besides, sudden Friendships are easily dissolv'd, and scarce ever last long enough to deserve the Name; which shou'd urge us to endeavour to avoid the Imputation of Levity and Inconstancy, which we may bring on ourselves by an Easiness of embracing every Offer of Love and Service. For it is not easy to foresee either of what use our Friend may be to us, or what we hazard by contracting Amity with him: and therefore we shou'd think often, whom we admit to a Character, that gives so great Pretensions, and demands almost unlimited Service; for there's no Condition of Life, but gives a Friend a Title to our Affection, Advice, and Assistance. Prosperity obliges to mutual Joy and Satisfaction in each others

Happiness; and Adversity to a free, generous, and unask'd Assistance; for the Glory and Perfection of this Relation is, That the Interest, Desires, and Designs of both Parties be the same, at least, not opposite.

Now tho' I should say much more in praise of such a strict Bond, yet I shou'd come far short of giving it a Character equal to its Excellence. I shall therefore desist, and only give the Reader an Instance of such a special Contract of Amity, so lasting, and so well perform'd, that it by much excels the most raised Encomiums given it by the most celebrated Orators.

The Relation I am about to give, tho' it be not of the Produce of our own Country, yet being well attested, may, I hope, find Credit with the Reader. It was first printed in *Italian* at *Venice*, afterwards in *Latin*, and allow'd of by the Senate, and now in *English*, besides several other Languages which it has been translated into.

Nicholas Barbadius, and *Mark Trivisanus*, two Patricians of *Venice*, that lived in the last Century, had contract-

ed

A notable Instance of Friendship. 7

ed a solid and entire Friendship in their Youth, which was carried on all along with the mutual Performance of good Offices. It so happen'd in Proceſs of Time, that *Trivisanus* was reduc'd to a Condition differing little from extreme Poverty, and moſt unworthy of his Birth and Quality. His Debts being more than he was able to pay, he was deſerted by all his Relations, even by his own Brethren, who at that time liv'd in great Splendor : But he found a Friend that ſticketh cloſer than a Brother ; for he was receiv'd into the Houſe of *Barbadius*, his only Friend, who had before lent him four thouſand Ducats : But behold the Extent of Friendship ! He was no ſooner entred his Houſe, but *Barbadius* forgave him the Money he had lent, paid off other of his Debts to the Value of two thouſand more, and ſoon after, by a voluntary irrecoverable Deed, made him Overſeer and Adminiſtrator of all his Eſtate, both Real and Perſonal, ſo that he might diſpoſe of 'em a this Pleaſure. He moreover order'd in his Will, that (tho' he had a Wife and a Brother) *Trivisanus* ſhou'd be his ſole Executor, and

8 *A notable Instance of Friendship.*

have Power to dispose of his Daughters in Marriage; nor shou'd he at any time be compell'd to give an account how he dispos'd of any part of the Estate committed to his Care; not forgetting to leave him as large a Legacy as his Estate wou'd allow of, without apparent Detriment to his Childrens Fortunes. This *Barbadicus* was moved to do, because he perceiv'd that *Trivisanus*, the Moment he entred his House, was, of a Prodigal of his own Estate, become Sparing of another Man's; he had left off all Gaming and loose Company, which had been one Means of impoverishing him, and betook himself to the Conversation of wise and learned Men, and to reading the best Authors. Nor indeed had *Trivisanus* before this been wanting to shew his Affection to *Barbadicus*; for he had formerly defended his Life and Reputation at the hazard of his own, when they were strenuously attack'd secretly and openly, and never forsook him in the extremest Straits; tho' it was greatly to his hindrance, he losing thereby some very considerable Offices in the State, which he stood fair for: And after his Friend's

Kind.

A notable Instance of Friendship. 9

Kindness, he behav'd himself so becomingly, that he was not only honourably esteem'd of by the Daughters of *Barbadius*, but was also well receiv'd by his Wife, who honour'd him as her Brother.

If in this Life any of our Actions are perfect, certainly the Friendship of these two Gentlemen was so; which equall'd, if not excell'd, that of the famous ancient Patterns of Friendship, *Pylades* and *Orestes*. But if we look into the World, and into Mens Conversation, where shall we find such generous Instances of constant Friendship? We shall instead thereof hardly meet with any thing but Tricking and Over-reaching; and 'tis commonly observ'd, that where there is most Kindness and Fidelity profess'd, most Treachery is design'd, which it behoves every one that wou'd live secure in the World, to have regard to, and take heed whom he trusts, and in what; for he may (without something like a Miracle) expect, that whenever a Disgust or a Breach shall put an end to their Intimacy, those Secrets which ought to be inviolably kept, shall be revealed to serve a

ro *Of Pretenders to Friendship.*

Turn or a piece of Interest. And, indeed, how shou'd it be otherwise, since that Relation, which heretofore was held sacred, is now turn'd into a mere Form and Name? Those Men who at the first exchanging a Word are *Your very humble Servants*, will, as soon as your Back's turn'd, vilify and rail at you. This shou'd enforce the proverbial Caution, that *A Man shou'd eat a Peck of Salt with another, before he takes him for his Friend*; and oblige us not to be too forward to take the fair Professions of others for Realities.

But I know no better way of recommending true Friendship, than by shewing the vile Practices of False-Friends; which is the next thing I proceed to.

C H A P. II.

Of Pretenders to Friendship, and the Levity of their Pretences.

BEfore I proceed to discover the Fraud which often lies hid in the feigned Pretensions to Friendship, of the generality of Mankind, 'twill be convenient, at least, that I give you some
general

general Characters of a Knave or False Friend, that wherever you meet with him you may stand upon your Guard; for being fore-warn'd, you may be easily fore-arm'd. Now some are of opinion, that a Knave may be known by his Look, and that the Countenance is the Index of the Mind. There is, say they, so odd a Turn upon some Mens Faces, that he must be exceeding charitable or excessive ignorant, that don't suspect 'em; when the Gallows is almost as visible in their Face as their Nose; which is often to be seen in a thorough-pac'd Villain. 'Tis somewhat harder to find out a secret cunning Hypocrite, that manages with Art: But this too is not impossible; for the affected lifting up of his Eyes, the busy spreading his Hands to bless himself and curse every body else; the counterfeit devout shaking of the Head, and perpetual Sigh and Groan; censuring and pitying their Betters; which this sort use, does at last, by long Custom, leave one certain Turn upon the Countenance, which does at first sight shew you the Cheat, without staying for all the Farce, or repeating the whole Show.

But

But to all this it may be answer'd, That those Marks in a Man's Face, or any other Part, which are usually taken to indicate a Knave, are meerly accidental as to him, but appointed by his Creator, who certainly puts no Man under a Necessity to be a Knave. So that tho' it be a Piece of Wit to paint *Judas* with a Squint Eye, two Left Legs, a Black Head and Carrot Beard; yet 'tis possible a Man may have all these, and be very honest: And to suppose that the Shape of the Nose, the Bigness of the Brow, or the Colour of the Hair can have a moral Influence on a Man's Mind, and that a Man must be sincere or treacherous, according to the Shape, Size, and Colour of his external Parts, is ridiculously absurd.

We must then look for some other distinguishing Character of a Knave; for his Disposition is not written in his Forehead. And where does the Knave appear, but in the Actions of the Man? which we shall next consider.

A Man of common Honesty deals with all other Men, who are yet unknown to him, with an indifferent regard to his own Security; neither too

re-

reserv'd nor too open ; but takes such a prudent Caution, that if he's wrong'd it fixes the Character of Knave upon the Aggressor, who has no way to clear himself of the Imputation, because he has broken thro' those just Limits and Boundaries of Property, which, had he been an honest Man, wou'd be untouch'd. And indeed 'tis no Argument that a Man's a Fool or a weak Man, that he has been over-reach'd in this manner ; For 'tis impossible for a Man to be Master of such Wisdom and Foresight, as to be out of the reach of Imposition : And if any one is of another Mind, he drops his Guard, and of course becomes a Prey to the next designing Hypocrite he has to do with. For as one Diamond cuts another, so the wisest Man in the World may be outwitted, and forc'd to confess himself fool'd. And tho' 'tis common for one to laugh at another upon such Occasions, yet they are not all Fools that are cheated : Every wise Man is not a cunning one ; and there is as much difference between Wisdom and Sharping upon this Account, as there is between Wisdom and Wit upon another. There are

14 *Of Pretenders to Friendship.*

are sly Arts that wise Men don't understand, because they don't practise 'em; and therefore their Innocence lays 'em open to Fraud. But this Ignorance is so much more to be esteem'd than a subtle Cunning, that a Man wou'd chuse to be injur'd rather than know the crooked Doubles of an Hypocrite: 'Tis much safer to be ignorant of them, than to run the hazard of being tempted to use 'em. 'Tis true, it becomes a Man to be *Wise as the Serpent*; but this does not suppose that he must needs understand all the Depths of Iniquity; that Falshood shou'd become a Study; or the ill Arts of Men of no Conscience and Honour, be learn'd as a Science for the Instruction of the Innocent.

But a Knave is to be distinguish'd from a false Friend in this, That those he wrongs are not such as he professes a sincere Friendship to, a great Veneration and Esteem for; but he practises only upon those that light in his way by chance; whereas a treacherous Friend, after the most solemn Protestations, strongest Obligations, and mutual good Offices, breaks thro' all, be-

trays

trays his Friend into Inconveniences, cancels the sacred Bond, and shews the World with a witness that he has neither Conscience, Honour, nor common Honesty : He as much exceeds the Knave I mention'd before, as Perjury and Treachery are most nefarious than a petty Cheat. The Royal Psalmist never complain'd with half so much Bitterness of the open Malice and Persecution of his Enemies, as he does of the gross Falshood of one whom he had trusted, after he has enumerated his other Troubles, as an Aggravation, and as if there was something in it that out-weigh'd them all, he adds, *Yea, mine own familiar Friend in whom I trusted, which did eat of my Bread, bath lift up his Heel against me.*

We find that there were False-Friends in that early Age of the World, and if we trace the Histories of all Ages since, down to this time, we shall find some of the same Stamp. There was a *Judas* in our Saviour's Family, who transgress'd in that Act which is us'd as a Token of Love and Friendship, namely a Kiss : But his Crime was such a monstrous Concatenation of Villanies, as is not

not to be parallell'd by any other Instance whatever : For if we look on it with an Eye of mere human Virtue, we shall find, that he was guilty not only of Treachery to a Friend, but Ingratitude to a Benefactor, and Treason to his Lord and Master, which is a very considerable Exaggeration of the Impiety.

There was a *Catiline* in *Rome*, who fought how to betray his Country to Ruin.

In the Wars with the *Falisci*, *Camillus* had besieg'd the *Falerians* ; but they, secure within the Fortifications of their City, were so regardless of the Danger, that they walk'd up and down the Streets in their Gowns, as before. After the manner of *Greece*, they sent their Children to a common School, and the Master used to walk daily without the Walls ; he did it often, and by degrees trained them so far onwards, that he brought them unawares within the *Roman* Stations, where they were all taken Prisoners. He bids the Soldiers lead him to *Camillus*, which they having done, he stood in the middle of the Tent, and thus bespoke him ; I am
the

the Master of these Boys, and having a greater respect unto thee, than to my Relation, I am come to deliver thee the City, in the Pledges of these Children. *Camillus* heard him, and looking upon it as a base Action, War, said he, is a cruel Thing, and draws along with it a multitude of Injuries and Wrongs; Yet to good Men there are certain Laws of War: Nor ought we so to thirst after Victory, as to purchase it at the Price of unworthy and impious Actions. A great Captain shou'd rely upon his own Virtue, and not obtain his ends by the Perfidy and Treachery of another. He, therefore to give this unworthy Act, and the villanous Author of it, their just Demerit, commands the Lictors to strip the School-master, and tie his Hands behind him; and having deliver'd Rods into the Hands of his Scholars, he bids them whip and scourge the Traytor back into the City. The *Falisci* had before this time perceiv'd the Treason, and there was an universal Mourning among them for so great a Calamity, and a great Concourse of Noble Men and Women upon the Walls, in a Condition

tion next to Lunacy; when on a sudden appear'd the Children, driving their Master before them, calling *Camillus* their Father and Preserver. The Parents, and the rest of the Citizens, were astonish'd at what they beheld; and having the Justice of *Camillus* in great Admiration, they call'd an Assembly, and sent Ambassadors to let him know, that (subdu'd by his Virtue) they render'd up themselves and theirs freely into his Hands.

Here was Generosity shown to a very great degree, both in *Camillus* and the *Faliscians*; In Him, in releasing the Children fraudulently brought into his Hands; In Them, in so generously and gratefully returning his Favours, by delivering their City into his Hands, and putting themselves into his Protection. He also reveng'd the Citizens on the perfidious Schoolmaster, by delivering him into the Hands of his Scholars, who, no doubt, were severe enough in their Punishment of him, for his Treachery to their Parents and Themselves.

But sometimes Falshood meets with a Reward suitable to its Desert, which

yet

yet is not attended with such bright Circumstances, but has a Face black as Revenge itself. An Example follows.

King *Edgar* hearing of the admirable Beauty of *Elfrida*, only Daughter of *Ordgarus* Duke of *Devonshire*, sent his great Favourite, Earl *Ethelwold*, to examine the truth thereof, with Commission, that if he found her such as Fame reported, he should bring her to him, and he would make her his Queen. The young Earl, upon sight of the Lady, was so surpriz'd that he began to court her for himself, and had obtain'd her Father's Good-will, in case he cou'd obtain the King's Consent. Hereupon the Earl posted back to the King, relating to him, that the Maid was fair indeed, but nothing answerable to the Fame that went of her: Yet he desir'd the King to let him marry her, thereby to raise his Fortune, she being her Father's Heir. The King consented, and the Marriage was solemniz'd. Soon after which, the Fame of her Beauty began to spread more than ever; so that the King (much doubting that he had been abus'd) was resolv'd to find out

out the Truth himself; and taking occasion to hunt in the Duke's Park, he came to his House; which *Ethelwold* suspecting, had before-hand acquainted his Lady with the Wrong he had done both her and the King; and to prevent the King's Displeasure, he entreated her by all means to wear such a Habit that Day, as might prevent the King's further Thoughts about her. But she considering that this was the time to make her Market, put on her richest Attire, not forgetting her choicest Jewels; which so improv'd her Beauty, that the King lost his Peace of Mind at first sight, and could never renew it without Enjoyment: resolving therefore to be reveng'd on the faithless *Ethelwold*, he dissembled his Passion, till he could take him at an Advantage; which he soon after did, and thrust him thro' with a Javelin, and having thereby made the fair *Elfrida* a Widow, he took her to be his Wife.

In this Example, tho' the Punishment inflicted upon *Ethelwold* might be severely just, yet certainly it argu'd an inhuman savage Temper in King *Ed-*

gar,

gar, who was so impatient in his Revenge, that he would not stay for Judgment against him by due course of Law, but sunk his Character of a King into that of an Executioner, to gratify a paltry Passion. But the Examples I have given being ancient, 'tis not to be suppos'd from thence, that the present Age is so virtuous, as not to afford Instances of the same kind: No, many may be produc'd, and that within my own Knowledge and Observation: The Man is still living, who beginning the World with little or nothing, was rais'd by his Master's Favour to a thriving Condition: But see *The Way of the World*! he was no sooner able to stand alone, but he employ'd his Wits to the utmost in affronting and injuring his Benefactor; not content in being his Partner, he would needs be his Master; nay, he carry'd his causeless Malice so far, as to revile him in the publick street, before those who at the same time knew in what a high degree he had been oblig'd to him. I shou'd not have enter'd on personal Reflection, were I not so deeply interested in the Affair my self: And if any think themselves

selves pictur'd in this Passage, let him whom the Coat fits take it and wear it. My Design not being to expose any Person, I shall conceal his Name, for which he may think himself oblig'd to me: And if he has yet so much Virtue left, as to blush and amend when he reads a Description of his Actions, I may perhaps spare him hereafter; otherwise he shall certainly find a Place in the Second Part.

C H A P. III.

Shewing how a Man may defend himself from the Treacherous Designs of a False Friend; with Directions how to chuse a Friend.

A Knave must be us'd like himself, oppos'd with Art and Management, but yet not exactly in his own way; Our Art must be innocent, and under the Direction of our Virtue, otherwise 'twill be very easy to exceed, and next to a Miracle if we do not when we are provok'd; and when our Passions are high, we are in great dan-

ger of losing our Virtue to oblige 'em. 'Tis no Rule, that because one Man is a Cheat, another may venture on the Practice of the same little Tricks, to ward off a Blow, or retaliate an Injury; for the best that can be said of such a Pair is, that they are both Sharers: And tho' none but a Man of Art can either discover or expose the Cunning of a Hypocrite, as Diamonds cut Diamonds; yet 'tis not fit to practise with him, and carry on the Countermine in such a manner, that his Character shou'd become ours. 'Tis best in this case to stand only on our Guard, and, if we can, know where we are design'd to be hit, and parry our Enemy's Weapon: 'Tis no matter whether we thrust at him or not; for a good Man learns the Art of Defence only to preserve himself, not to draw upon others. An honest Fraud is nothing else but preventing another Man's cheating us; and if his ill Design turn upon himself, it can't but be a great pleasure to us to consider that he drew the Mischief upon his own Head, and we neither design'd nor did him any Wrong.

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However, tho' we have a Knave to deal with, 'tis not best to drink too deep of the Water of Deceit; there is something intoxicating in it, and a Man by sordid Shifts often hazards his Virtue to preserve his Interest; nay, he sometimes loses the thing he is desirous to obtain, by being too assiduous in his Endeavours for it: One Reason is, an honest Man can't keep his Countenance in the Forming and Management of a Lye, so well as a Knave that us'd to it; and the Discovery makes him look so much worse than was expected, that were his best Friends to be his Judges, they wou'd be apt to think him dispos'd to be a Rogue, tho' he fail'd in the nice Operation. Besides, he that ventures upon this, forfeits the Protection of Providence; having once forsaken his Innocence and lost his Integrity, he has no reason to expect a Superior Care; for he that chuses false Cunning to secure himself, is left to the hazardous Issue of it.

The most secure Way then, is to be as reserv'd as possible where you have not to do with an Intimate, and you'll never give him that Advantage over

you

you which he might otherwise take; for he don't know where your Strength or Weakness lies, which is your blind Side, where you are guarded, and where open: Whereas one that we take for our Friend, has an easy Access to us, and of course has Power and Opportunity to do us so much the greater Mischief. A Man naturally keeps Guard against an open Force; but has no Fence against the secret Designs of one he has embrac'd: He has open'd his Bosom, and shew'd his Weakness, which makes the Attempt of a False-Friend, who is an unsuspected Enemy, secure and certain of Success. Now this Reflection leads to an Enquiry, how far any Man shou'd admit another to Intimacy? and whether he may safely disclose the *Arcana* of his Heart to the Person he loves? The determining this Point is difficult, because the very Question supposes Diffidence or Distrust, which has been always esteemed incompatible with pure and perfect Friendship: So far as any one doubts of another's Fidelity, so far they are Strangers, and a proportionable Degree of Jealousy and Fear will

26 *How to avoid being Deceiv'd.*

discover it self ; and this will of necessity lessen the Affection and Esteem on both Sides, and tempts to an open Rupture and Quarrel.

To prevent therefore any Treachery in a Friend, the best Way is, to use more than ordinary Caution in the Choice of him. This is what I come next to direct, and with it I shall conclude this Chapter and Part.

*Rules to be observ'd in the Choice of
a FRIEND.*

I. Be Cautious and Slow ; neither entertain too soon, nor with too eager a Passion : Heat destroys the Judgment, and Haste is thrice in four times in the wrong. The Knowledge of a Man's Birth, Education, Character, Condition, Conduct, Interests, and Life, is necessary to the Choice of a Confident, in whose Bosom a Man might safely repose that which concerns his Life, Fortune, and Honour.

II. Our Confidence must grow up by degrees, and our Trust in another be under the Direction of Experience. Friendship (that which is really so) grows

grows up with Acquaintance, never begins with it. He that trusts without rational Ground, betrays himself, and may complain to his own Dishonour.

III. Our Designs must always be honourable, and tho' there may be Danger when discover'd, yet there can be no Shame. In this Case, tho' we ought not to have the less Care, yet we shall have the less Horror if we happen to be abus'd. To be betray'd by a pretended Friend in the Pursuit of an honourable Design, heightens the Glory of a Man of Honour, makes his Virtue shine; and may do him a Kindness with an open Enemy; for where any Remains of Generosity are to be found, tho' the Treason is acceptable, yet the Traytor is always abhor'd, and the Man that is thus abus'd by him pity'd. This, if we are impos'd on, leaves the Hypocrite that injur'd us without Excuse, is an Addition to his Torture, and an Abatement of ours. But most People have wrong Notions of the Relation I am now recommending; they prostitute the sacred Name, and call that Friendship which is only a Confederacy in Evil: They who

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espouse their Quarrels (tho' never so unjust,) flatter them in their Vice, or sooth them in their Pride, deserve (they think) the Title of Friends; and they also fancy that Appellation due to all such as 'tis their fortune to be related to, either by Affinity, or the closer Tyes of Blood; without considering their Merit, or being concern'd whether they are Virtuons, Lovers of Justice, and such as act from a well-grounded Principle, or not; these are things they can dispense with, and which they look on as unnecessary Qualifications, never considering that without them 'tis impossible to have a free, firm, and lasting Friendship.

PART

P A R T II.

*The Tricks and Cheats usually impos'd
on the Unthinking and Ignorant by
Town Sharpers.*

C H A P. I.

The Introduction.

B EING to treat of the various Methods by which the Men of Wit gull and make a Prey of the Unwary, (which are most commonly by Gaming) 'twou'd not be, I think, unacceptable to make some short Reflections on Gaming in general, before I come to detect the particular Frauds used in it.

Deep Play is the Ruin of many young Heirs, who often throw off a good Estate before they come at it. They stake their Honour to ruin their Fortunes. No Argument has Force enough

enough to stop the Hand that is turn'd to the Box and Dice. The Mischief of it does not, as in most Cases, bring the Actor to Repentance; but this foolish Passion commonly increases with the Loss and Injury the Gamester suffers: He fancies, that the same way he lost, he may win; and the hopes of a lucky Hit that may redeem all, stifles his Reflection upon a multitude of unhappy Throws. To advise him in such a Humour, is to make a Speech to a Madman; the Subject is prepossess'd, and the Avenues to Reason stop't up; and the nearer he is to Ruin, he is more eager to be undone.

The Diversion and Entertainment of Play is the great Excuse for the Hazard: Every-body pleads Privilege for Recreation, and to be Judge in the Choice of it. But this is but a thin Excuse; for if Pleasure be all, why is the Stake so high? And why is it pursu'd like Business, and with all the Eagerness of Trade? Is the Titillation of throwing Seven or Eleven worth so many Pounds as are commonly thrown away at *Hazard*? Does the Gamester always sit easy? and is he never in Pain for a Deal

Deal or a Cast? Certainly he can have nothing of human Nature about him, that is cheated with this Pretence: For the Fear of a little Loss gives Uneasiness, tho' it may be no more than serves to give a Relish to our Pleasure when we win; but the Apprehension of a great Loss is a Torment not to be endur'd. Besides this, there is a certain Witchcraft in playing on, and win or lose 'tis a hard matter to draw off.

Now if the Plea of Recreation wou'd keep up its Force, at least the Gaming-Table shou'd be brought under strict Discipline; the Time of Play limited to a few Hours, and the *Main* to a few Pieces; so that Charity shou'd not be forgot for the Sake of Sport, nor the Hospitals be robb'd to support the Groom-Porter. The Character of a Man ought to be his Guide as to the Sum; A Man of Quality shou'd never play for more than he might throw away on any other Diversion, and those of a lower Rank shoudn't lose more at a time than they can bear without any Detriment to their Affairs.

In short, Gaming is an enchanting Witchcraft, begotten by those two De-

vils Idleness and Avarice : It so infatuates a Man, that it renders him incapable of prosecuting his more serious Affairs, and makes him quarrel with his Condition, tho' ever so good : If he wins, the Success so elevates him, that his mad Joys carry him to the height of all Excesses ; if he loses, his Misfortune plunges him into the Depth of Despair. How common is it for a Man at a bad Throw to cast up his Eyes, as if he meant to call Heaven to account for the Injustice it did him, in not giving him the Cast he so much desir'd ? At other times, how frequent is it for them to use such Expressions, as carry too much of Horror in them to be mention'd here ?

Tully mentions one that *nec bonam nec malam fortunam ferre potest*, could bear neither Prosperity nor Adversity : And 'tis said of *Marcellus*, that he could neither be quiet when Conqueror nor when overcome. This is exactly true of Gamesters : They are never satisfi'd, winning or losing they must play on : If they win, they hope still to encrease their Store ; and if they lose, they hope to recover their lost Money.

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'Twas a witty Question of the Philosopher, Whether Men in a Ship at Sea were to be accounted *inter Mortuos, vel Vivos*, among the Living or the Dead, since there were but two or three Inches between them and Drowning? The Query is *a propos* to the Gamesters; for 'tis yet undetermin'd, whether they are *Divites vel pauperes*, Rich or Poor, since there are but a few Casts at Dice between a Person of Fortune (in that Circumstance) and a Beggar.

We may see by this what a difficult thing it is for a Gamester to keep himself in a State of Mediocrity, as to the Goods of Fortune: Nor is it less easy for him to keep the Mastery over his Passions; and indeed when any one takes upon him that Profession, he ought to be endu'd with a Stoical Apathy. 'Tis credibly reported of a Gentleman belonging to one of the Offices of the Law, who was not only well Cliented, but had a good Estate of his own, and a considerable Sum of Money by him; that he was invited to play by some of his Cronies; he engag'd with 'em, and by the help of Good-fortune won 2000 Guineas; but

not content with that Sum, he play'd on, lost all back, with his own Estate, sold his Place in the Office, and lost that too; at last he transported himself to a Plantation in *America*; where by his Remorse and Grief he was soon sent out of the World. This is the common Destiny of a decay'd Gamester; at best he is preferr'd to be but a Boxkeeper.

Another constant Attendant on Gaming, is, the frequent Quarrels which happen about the Throws; for if a Man plays upon the Square, and happen to win any thing considerable, he'll be suspected by those that lose, that he has put a Trick upon them by changing the Dice; and then right or wrong they'll quarrel with him, more for Vexation at their Loss, than any just Ground of Complaint that they have against him: And if they don't fight it out immediately, yet he shall have Affronts enough to engage him to meet his Adversary in the Field next Morning, to give him Satisfaction for a mere Trifle, which he calls a Punctilio of Honour: And if a Man tamely puts up the Insults he meets with, he must

must never expect to go thither again without being Kick'd or Can'd.

Having premis'd thus much concerning Gaming in general, I proceed to detect the particular Frauds of it: And tho' there are many sorts of Games us'd by profess'd Gamesters, yet Dice being the chief, and affording a larger Field of Matter, I shall begin with the Cheats in them, but not wholly confine my self to that Subject.

C H A P. II.

Of the Frauds and Tricks in Gaming, and particularly of several Cheats in Playing at Dice.

I Come now, according to my Promise, to give you some particular Account of the Cheats us'd in Playing at Dice; which I shall do in the Words of an experienc'd Master-Gamester instructing his Pupil, which are as follow.

In the first place you must have constantly about you all sorts of Dice, which they call *Fullums*, and you are
to

to prepare in the following manner; You must have some of them *High-Fullums*, that is, to run 4, 5, and 6; and others must be *Low-Fullums*, that is, 1, 2, and 3. These Dice must be drill'd at the Holes, and loaded with Quick-Silver, and then you may stop the Holes again with Pitch; or you may file the Corners of them a little, and make 'em run what Number you please: By this means you may furnish yourself with Dice that will run, some-nothing but a Cinque, others a Deux, &c. which are very useful either at Tables or Hazard, for taking of Points, entering, or throwing a Main. These are the Implements you must furnish yourself with, and are as necessary to your Occupation, as Tools to a Mechanick.

In case of necessity, if you have none of these artificial Helps about you, then your Hand must supply your Wants by *Palming* the Die; that is, Having your Box in your Hand, you nimbly take up both the Dice as they are thrown, within the Hollow of your Hand; and put but one into the Box, reserving the other in your Palm, and observing with a quick Eye what

what Side was upward, and so accordingly conform the next Throw to your Purpose, by delivering that in the Box and the other in your Hand smoothly together.

You may sometimes use *Topping*; which is, by pretending to put both Dice into the Box, but still holding one of them between your Fingers, which you must turn to your Advantage.

Knapping is, when you strike one Die dead, and let the other run a *Milstone*, either at Tables or Hazard.

Slurring is, when you throw your Dice so smoothly on the Table, that they turn not; for which you must chuse the smoothest Part of the Table: Some are so dextrous at this, that they'll slur a Die a Yard in length without turning.

Hazard, In and In, and Passage, are the principal Games in an Ordinary: but you may find Professors enough of them elsewhere; wherefore 'tis requisite that you pass thro' these several Classes, for fear of being bubb'd by some other Dexterity, of which they have great Variety.

Hazard

Hazard is a Game that makes a quick Riddance on one Side or other, and therefore the Name is well adapted to it; for in *Setting* or *Buttring*, (that is, Doubling the last Stake) one or other is soon broke.

A *Main* at *Hazard*, is that Cast of the Die that is thrown first, provided it be above 4, and under 10, otherwise it is no *Main*; so that there are 5 *Mains*, viz. 5, 6, 7, 8, 9; to these *Mains* there are 7 *Chances*, viz. 4, 5, 6, 7, 8, 9, 10. 2 and 3 are general Outs or Losses to them all; 11 is out to 5, 6, 8, or 9; 12 is out to 5, 7, or 9; but it nicks 6 or 8, as 11 does 7, and 5 does 5, 6 does 6, and so on to 9. After the second Throw, the Cast that comes first of the two first wins. It is most advantageous for a Gamester that it may be Quater-Ace against Cinque-Deux, or Tray-Ace against Cinque-Tray.

At *Hazard*, tho' 20 set you, yet if you knock with your Box but to one, all the rest withdraw their Money; and as many as you knock to with your Box must pay if you win, or you must pay to them the Sums they set you if you lose. If you throw at all, and win,
you

you sweep all. If you set, and the
Caster refuse you, yet if another cover
you, it is the same thing.

At *In and In* you play with four Dice,
and may rise from a Shilling to a
Pound; *In* is when Doublets appear,
Out when none; *In and In* is when
three of any Sort appear, or all the
four.

At *Passage* you play with three Dice;
and you cannot *pass* except you throw
Doublets above 9; and if you throw
less than 9 it signifies nothing, but you
must throw on.

I had now past on to *Ombre*, *Basset*,
Irish, *Back-gammon*, and other Games on
the Dice; but those I have given some
short Directions about being the chief
of those made use of by the Town-
Sharps, and Brevity being my Design,
I shall omit them, and proceed to dis-
cover some of the most notable Frauds
practis'd by Gamesters.

The most usual Places for the Game-
sters Haunts are the Gaming Ordinaries;
where the Master provides a Dinner a-
bout One a clock, and after Dinner
the Gentlemen that dine there take a
Box and Dice, to play more for Diver-
sion

tion than Avarice; but towards Evening these Houses are resorted to by a certain Set of Men call'd *Rooks*, who are Masters of all the Arts of Gaming, and if there happen to come any Country-Gentleman, Merchant's Apprentice, &c. who has more Money than Wit, they will be sure to fasten on him. Sometimes, if they perceive him to be full of Money, tho' they never saw him before, yet they'll importunately desire him to lend them some; or else one of them will engage him to play, and so worry him by advantageous Bets, that he shall go away with no more Money, than he had Wit when he came in. Otherwise, they have a Trick which can't be easily help'd, and that is, to throw at your Money with a *Dry Fist* (as they call it) and if they *nick you* 'tis theirs, if they lose, they'll owe you so much; and if you demand your Money peremptorily, they'll tell you *Anon will serve turn*, and so take their Opportunity to rub off.

Two of these Sparks came one night to a Table, and there being a Vacancy, one of them draws the Chair and sits down, but as often as the Box came to him

him he pass'd it, and sat only as a Spectator ; till at length one of those who were at Play, said to him in a Pet, Sir, if you won't play, what do you sit there for ? Upon which he snatch'd up the Box, and said, Set me what you will, and I'll throw at it. One of the Gentlemen set him two Guinea's, which he won, and then he set him four, which he nick'd also ; the rest of the Gentlemen who were at the Table took his Part who had lost, and set to the Stranger, who by a little Art, and a great deal of Luck, won almost all the Money they had about them ; and presently after, having thrown out, he rose up from the Table, and went to his Companion by the Fire-Side, who ask'd him how he durst be so audacious as to venture at first, knowing he had hardly a Shilling in his Pocket ? One of the Losers over-hearing what was said, How's that, says he ! had you no Money when you began to play ? That's no matter, answers the Winner, I have enough now ; and if you had won of me, you must have been content to have kick'd, buffeted, or pump'd me, and you shou'd have done it so long,

long, that yourself might say you were satisfy'd: Besides, Sir, said he, I am a Soldier, and have often fac'd the Mouths of thundring Cannon for six Pence a Day; and do you think I wou'd not hazard the Tossing in a Blanket for so much Money? All that were concern'd wonder'd at his Confidence; but he laugh'd heartily at their Folly and his own Good-fortune, and so march'd off with a light Heart and a heavy Purse.

Besides, there is a certain sort of Rooks, whose Out-side speaks them Gentlemen of the first Rank; yet they seldom play in an Ordinary, but will sit there a whole Evening to observe who wins; if it be considerable, and the Winner seem pliable and generous, he'll endeavour to insinuate into his Acquaintance by congratulating his Success, applauding his happy Hand; then he'll prompt him to a Glass of Wine, to drink to the Continuance of his Good fortune. Having gotten him to a Tavern, the next Step is to wheedle him into Play, and it being perhaps late at Night, and the Gentleman's Eyes dim with looking earnestly
and

and watching, he'll be sure to put the false Dice upon him, or otherwise cheat him by Palming, Slurring, Topping, &c. by which Means he's almost sure to win a good Part of the Gentleman's Money, if not all. And that he may not be suspected, he'll play sometimes upon the Square, and lose considerably; but he'll soon recover it when he thinks he has gone down-hill far enough: Tho' it sometimes happens that the Cheat is serv'd in his kind, and the Bubble has not Wit enough to leave off while he is on the Winning-hand, or at least upon the Turn of his Fortune.

But as a farther Evidence of the Mischiefs of Gaming, I need only refer you to some Instances, which I shall set down not only from History, but the narrow Limits of my own Knowledge and Observation, I shall begin with the former.

A famous *Italian* Gamester call'd *Pimentel*, coming to the Court of *France*, and having before heard what a Humour of Gaming reign'd there, had caus'd a great Number of false Dice to be made, of which himself only knew the

the High and Low-Fullums, and hired Men to carry them into *France*, where after they had bought up and convey'd away all the Dice they could meet with in *Paris*, they supply'd the Shops with these false ones; by which means, *Pimentel* having as 'twere bound Fortune to be on his Side, he insinuated into the Acquaintance of the Nobility, and by the favour of some of his own Nation, he was soon admitted to the King's Presence as a Gamester. He not only got considerable Sums from the King, but the Nobility also tasted the same Fortune; of whom the Duke of *Espernon* was one of the chief, who lost all his ready Cash, and many of his Jewels, and *Pimentel* afterwards won of him a prodigious large Piece of *Ambergris*, valued at Twenty Thousand Crowns, which was the greatest that was ever seen in *Europe*, and which was afterwards laid up by the Republick of *Venice*, to whom 'twas sold, in their Treasury, for a great Rariety.

The Emperor *Nero* was so addicted to Gaming, that he ventur'd four hundred thousand Sesterces upon every Spot of the Dice, which is above three thou-

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thousand three hundred Pounds. The same thing is said of *Caligula*.

Sir *Miles Patridge* plaid at Dice with King *Henry* the Eighth for four of the largest Bells in *London*; and tho' he won, and brought the Bells to ring in his Pocket, yet the Ropes catch'd him by the Neck; for in King *Edward* the Sixth's Reign he was for some Offences hang'd.

Adam Steckman of *Alsace*, a Vine-dresser, having receiv'd his Wages, lost it all at Dice; and wanting wherewithal to maintain his Family, he grew so distemper'd in Mind, that in his Wife's Absence, he cut the Throats of his three Children, and would have hang'd himself; but not effecting it before his Wife's Return, she seeing so dismal a Spectacle, gave a fearful Shriek, and fell down dead; upon which the Neighbourhood being rais'd, they came in and apprehended the Man, who was according to his Demerit adjudg'd to a severe Death, which he suffer'd.

John Gonzaga a rich Spaniard, having lost at Play a very great Sum of Money, his Son *Alexander* standing by, shew'd some Dislike at it: Whereupon the

the Father turning to them that look'd on, *Alexander* the Great, says he, hearing of a Victory that his Father had gain'd, is reported to have been sad at the News, as fearing there would be nothing left for himself to gain; but my Son *Alexander* is afflicted at my Loss, as fearing there will be nothing left for him to lose.

But for an unquestionable Testimony of the Mischiefs that often arise from Gaming, I need do no other than give you that noted Passage of *Fincelius*, who says, That near *Belissima* in *Switzerland*, three Men were playing at Dice on the Sabbath day; and one of them, call'd *Ulrick Schræterus*, having lost much Money, and at last expecting a good Cast, brake out into a most prodigiously blasphemous Speech, threatening, that if *Fortune* deceiv'd him then, he would thrust his Dagger into the very Body of *GOD* as far as he could! The Cast miscarrying, he drew his Dagger, and threw it against Heaven with all his Might; when behold the Dagger vanish'd! and several Drops of Blood fell upon the Table in the midst of them! and the Devil immediately came, and
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carry'd away the blasphemous Wretch with such a Noise and Stink, that the whole City was amazed at it! the others, half distracted with Fear, strove to wipe out the Drops of Blood that were upon the Table, but the more they rub'd 'em, the more plainly they appear'd. The Rumour hereof flying to the City, Multitudes of People flock'd to the Place, where they found the Gamesters washing the Board, whom they bound with Chains, and carry'd towards the Prison; but as they were upon the way, one of them was suddenly stricken dead, with such a number of Lice creeping out of him, as was wonderful and loathsome to behold: The third was immediately put to Death by the Citizens, to avert the Divine Indignation and Vengeance, which seem'd to hang over their Heads. The Table was preserv'd in the Place, and kept as a Monument of the Judgments of God on Blasphemers and Sabbath-breakers, and to shew the Mischiefs and Inconveniences that often attend Gaming.

Those who make a Practice of Gaming, so as to make it their sole Employment,

ployment, as they have many ways to noose unwary Woodcocks, and deprive them of their Plumes, when they meet with them ; so they have their Tricks to come into their Company, and get acquainted with them, of which I shall give you a late and true Story, which is by many Persons now alive known to be so.

A young Gentleman having by the Loss of a Relation got an Estate, thought himself wise enough for the Management of it, without the Advice of his Friends ; by which means he in short manag'd it all away, and ran thro' it in about a Year and a half, upon which he soon became very needy, and so a fit Subject to be moulded into any Shape that had an Appearance of Profit. One Day it happen'd that a Person came to enquire for him, and meeting with him, he ask'd him to accept of a Bottle or two of Wine : Our young Gallant after some Excuses, agreed to go ; when they were at the Tavern, this Deluder begins to lament the other's Case, and told him withal, That his Condition was not irretrievable, but if he would

be rul'd by him, he would engage he might live as well as ever he did, and be worth 800 or 1000 Pounds at the Years End. Our young Gentleman was doubtless possess'd with a Curiosity to know by what means this must be done : Come along with me, says t'other, and I'll let you know. The Hopes of recovering himself out of his mean State made him soon yield. The Stranger then call'd for a Coach, and conducted him to a large House, in a Street not inferior to the best in *London*, and ringing at the Door, he was let in, and introduc'd by him who brought him thither, to one, who by the Furniture of his House, Habit, and Attendance, seem'd no less than a Nobleman. This Person, after some Discourse, told him he had sent for him, having heard of his Misfortunes, and out of Kindness would propose something to his Advantage. I know, said he, you have liv'd very well, and are yet acquainted with abundance of Gentlemen ; Now I'll give you a Note of 100 Pounds, which you may go and receive presently, and get into Company with them, and by some means or

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other help me to get into their Acquaintance, and when we are together, propose to play a Game at something or other for Diversion. Now when we are at play, be sure you always lay Wagers on their Side, that you losing your Money as well as they, you may continue to be unsuspected by them; and as for what you lose, I'll return it you again, with your Share of what I win of them: And by this means you need not doubt but you may bid adieu to Poverty and Meanness, and may live in more Grandeur than ever.

A Proposal of such Consequence put our young Gentleman to a sort of Nonplus; but at last breaking Silence, he told the Gentleman, He thank'd him for his extreme Civility to him who was an utter Stranger, but he desir'd a Day's time to consider of it: Which being granted, he took his Leave and departed. When he came home, he was extremely pensive; but at last reflecting on the ill Consequences of striking in with the Proposal, he resolv'd with himself to refuse it; for, thought he, shou'd I agree, I may perhaps get Money; but then I shall be the Ruin

of many young Gentlemen my Acquaintance, who having lost all, and thereby disoblig'd their Friends, will perhaps take Refuge on the Highway, and there commit such Crimes as may bring them to an untimely Death: And shall I build my Fortune on the Ruin of my Friends Lives and Estates? God forbid that I should be ever guilty of so inhuman a Crime.

By such Considerations as these he strengthen'd his Mind to resist this Temptation, and in short overcame it, by returning Answer the next Day, that he wou'd not comply with their Desires.

Before I proceed to the other Cheats which are practis'd about the Town, 'twill not, I hope, be unacceptable to the Reader, to let him see that there were Sharpers in former Days; to which purpose I shall give him an Instance or two.

In the Reign of *Francis* the First King of *France*, a notable Sharper dress'd like a Gentleman, was perceiv'd by the King to be diving into the Purse that the Cardinal of *Lorain* had hanging by his Side, as he was at Mass. The Thief seeing himself discover'd, held up his

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Finger to the King, making a Sign that he should take no notice and he shou'd see good Sport. The King, glad of such an Occasion of Mirth, let him alone ; and within a while after, coming to the Cardinal, he took occasion in Discourse to oblige him to go to his Purse for Money, which he missing, began to wonder ; but the King knowing which way it went, was more than ordinarily merry ; till being tired with Laughter, he was willing that the Cardinal might have again what was taken from him : But whereas the King thought that he who took the Money was an honest Gentleman, and of some Account, in that he was so resolute, and kept his Countenance so well ; yet Time made appear that he was a most cunning Cheat, who acted not in jest, but making as if he jested, was in good earnest. Then the Cardinal turned all the Laughter against the King, who using his common Oath, swore by the Faith of a Gentleman, it was the first time that ever a Thiet had made him his Companion.

In the Time of Pope Paul, a certain Cardinal having made a great Feast,

Feast, and the Silver Vessels being lock'd in a large Trunk that stood in a little Room next to the Hall where the Feast was; while many Servants were waiting in that Room for their Masters, a Man came in, drest in a Jacket, and accoutred in all respects like the Steward of the House: He coming to those who sat on the Trunk, desired them to arise, because he was to use it; which they having done, he caus'd it to be taken up by certain Porters that follow'd him in, and went clear away with it; the Steward, and all the rest of the Cardinal's Servants, being at Supper at the same time.

When the Emperor of *Germany* makes his publick Entry into any of the Imperial Cities, it is the Custom that the Deputies of the said Cities present him with certain Gifts in Congratulation of his Coming. These Gifts are commonly Cups or other Vessels of Gold curiously wrought, which are also fill'd with Pieces of Gold of the Coin of the City that presents it, (provided it has the Privilege to coin Money.) In one of the chiefest Cities of *Germany*, such Presents being made to the Emperor

Maximilian the First in the Presence of some of his greatest Favourites, they were left placed upon a Cupboard in his Chamber. Now it happen'd, that in the Street before the Emperor's Lodging, there were exhibited publick Shews and Plays to delight him ; and all the Courtiers who were then in the Emperor's Chamber were so intent upon the Sport, that all the Windows of the Room were fill'd. But one among them, pretending to give way to a greater Personage than himself, left the Window, and went towards the Cupboard ; and seeing all was clear, he put his Hand into a Cup that was given, taking thence a Handful of Gold, and putting it in his Pocket, assur'd himself he might carry it off undiscover'd. But the Emperor, who seem'd as if he minded nothing but the Sport, took heed of something else ; for he wore on his Finger a Ring set with a Stone so artificially cut, that by Reflection it would shew whatever was done at a Distance ; and he casting his Eye on this Stone, look'd where the pilfering Courtier little expected. The Pastimes being ended, the Courtiers

stood

stood expecting what the Emperor would say, when calling him that had finger'd part of the Present, he bade him put his hand into the Goblet, and take out thence as much Gold as he could at once. The Thief not knowing whereto it tended, and being confounded with the Sting of a guilty Conscience, took out but a very few: Which having done, the Emperor bade him count them, whilst the rest waited attentively, not knowing the meaning of this Proceeding of the Emperor's, but hoping those Pieces should be distributed amongst them all. But the Emperor smiling on his Partner in the Gold, said, Draw we out now those Pieces which thou put'st up into thy Pocket a while since, that I may see whether thou didst gripe more then or now. The poor Man confounded with that Word, begins to frame Prayers and Excuses: In short he empty'd his Pocket upon the Table, and tells before them all the Pieces of Gold he had put up; the Number of which being far greater than those he took the second time, the Emperor discharg'd him in this manner, Take all these Pieces to defray

defray the Charges of thy Journey, and be gone ; and take heed thou never come any more in my sight.

But for a Masterpiece of Knavery, we are beholden to one *Peter Brabant* of *Paris*, who could speak as often as he pleas'd from his Belly, without moving his Lips, tho' his Mouth was open. This Man happens to get Information that a rich Merchant of *Lions* was lately dead, who by unjust Arts, as all Men believ'd, had attain'd a very great Estate. *Brabantius* comes to *Cornutus*, the only Son and Heir of this Merchant, as he was walking in a Portico behind the Church-yard of *Nôtre-Dame*, and tells him he was sent to inform him of what was to be done by him ; That it was requisite rather to think of the Release of his Father's Soul, than on his Death. On a sudden, while they were discoursing, a Voice was heard, as if it was that of the Father (which tho' it proceeded from the Belly of *Brabantius*, yet he feign'd to be wonderfully frighted at it.) The Voice was to inform the Son what State the Father was now in by reason of his Injustice, what Tortures he endur'd in Purga-

Purgatory both upon his own and his Son's Account, in being guilty of so many Acts of Injustice and Extortion in amassing together so much Riches, which he had now left to his Son; and that no Release thence was to be expected by him till his Son had made Expiation for his Offences, by imparting of his Store liberally to such as had most need; and they were those unhappy Christians, who being taken Prisoners were made Slaves, and underwent the most grievous Hardships: That he shou'd credit the Man that was then before him, who was by especial Providence come to him, and employ'd by Religious Persons for the Redemption of the miserable Captives at *Constantinople*. *Brabantius* was much affected with that part of the Discourse relating to his Father's Sufferings, and thought himself in Duty bound, if possible, to get him releas'd; but being nevertheless loth to part with his Money, told him, That he'd consider on't that Day, and the next *Brabantius* shou'd meet him at the same Place. In the mean time, *Cornutus* suspecting there might be some Collusion in the

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Place, because shady, dark, and apt enough for Ecchoes or other Deceits; when he met him again, takes him into an open Plain, that had neither Bush nor Bryar, and consequently (as he thought) no possibility of Deceit: There the Voice read him the same Lesson, adding moreover, that he should deliver six thousand Franks to *Brabantius*, and purchase three Masses daily to be said for him, or else the miserable Soul of his Father could not be freed. *Cornutus* being now fully convinc'd that it was a Divine Revelation, and being bound by Conscience, Duty, and Religion, did with some Reluctancy deliver him the Money without Receipt or other Witness of the Payment of it. This past on, and he hearing no more of his Father, concluded that he was certainly happy, insomuch that he began to be more jocund and pleasant than ordinary. This Change in his Humour was soon taken notice of by his Companions, who could not but be much surpriz'd at it; at last upon their Importunity, he related to them what had befallen him, omitting no material Circumstance. His Com-
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rades having before heard of some notable Pranks play'd by *Brabantius*, began to ask him for a Description of the Person to whom he paid the Money, and upon Examination found him to be the same Person (who by this time was got far enough from a Prosecution for his Knavery;) at which they so derided him, and ply'd him with Jeers, that he grew melancholy, and in a short time after, with Grief to lose his Money, and Shame to be so impos'd on, he dy'd.

CHAP. III.

BUT it's time I proceed to the Discovery of those many Cheats practis'd in *London* by the Sharpers: And the first I shall begin with is their Playing with Cups and a Ball, or Thimbles and a Button. The Manner of it is this:

Our Sharper having furnish'd himself with three Thimbles or wooden Cups of something a larger Size, and a Shirt-Button, by continual Practice becomes so dextrous in changing the Places

Places of the Cups, and shifting the Ball or Button from under one Cup to another, that it's a very difficult, (or next to impossible) thing for a Spectator to know which of the Cups the Ball is under; and when he has shifted them till he thinks the By-stander has lost sight of the Cup under which the Ball is, he'll offer you a Wager that you don't know where 'tis. But we must not forget the trick he has to catch up the Ball sometimes between his Fingers, so that 'tis impossible a By-stander should find it under any of the Cups, let him take which he will: But passing this by, as seldom practiz'd, Were there but two Cups, you had an equal Chance, wink and chuse; but there being three, he has the Advantage of two to one; and tho' you are never so intent upon what he's doing, yet he changes the Places of the Ball so slyly and nimbly, that you can't discover when or where he puts it. Nay, if you seem backward to lay, he'll turn his Head another way, and give an Opportunity to a Confederate that stands by, and knows how 'tis done, to take up the Cup and shew you where
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the Ball is ; which he not minding, goes on to shift them still, and to be sure he changes the Place of the Ball, and perhaps makes two or three Motions, before he offers you the Wager again ; and if you take him up, you have just two to one against you.

If you have been bitten once or twice, or oftner, and become shy and cautious, he has his Gang about him to draw you in : Perhaps one of them will venture half a Crown or a Crown alone at first, which he's sure to win, and perhaps two or three after it, and upon your applauding his good Luck, he'll offer you to let you be his Partner ; and if he finds you are stor'd with Money, and dispos'd to Play, he'll let you win with him something at first to encourage you ; but afterwards, your Luck will turn again, and you will not win above once in 3 or 4 times, by which means, they bubble many an unwary Woodcock out of all his portable Cash. Nay, if he goes your halves, he'll be the Man that shall take up the Cup, and he'll on purpose take up the Wrong, and so by losing his own Money in jest, he'll win your's in Earnest. This

This Gang have commonly as many different Habits, as there are Days in a Week, and upon occasion they'll change with one another, to the end they may keep as much as possible from being known and noted. You shall have the same Man who one time appears like a Country-Man, at another look like some Mechanick, perhaps with a Leather Apron, and a Rule stuck by his Side; again you shall have him drest like a grave Citizen, at another time like an Officer, at another like a Common Soldier: In short, *Proteus* himself never assum'd more shapes, than these his Mimicks do at this Day.

Nor are they more uncertain in their Habits, than they are in their Places of Resort, and continuance in them. One part of the Day you shall have them in *Lincolns-Inn-Fields*, the next perhaps at *Charing-Cross*, *Morefields*, *Tower-Hill*, *Smithfield-Rounds*, or any other Place, wheresoever they think they are least known: And when they take up their Standing, they don't go all together, but the Operator first takes his Place, and afterwards the rest come singly,

singly, as if by accident coming that way. Neither do they stay long in one Place ; for if any one, finding by dear Experience that they are Shar- pers, does but threaten them with the sight of a Constable, they immediately adjourn to some neighbouring Ale- house, from whence, while the Cully is gone to fetch the Peace-Officer, they make their Escape, and he may look for them where he will. But if they don't get off this Way, they come by no great Damage ; for a Justice of Peace can do no more than send them for Soldiers ; and such they generally are already : Nay, if he imprisons them, they are sure of procuring their Liber- ty again, by sending to acquaint their Officers with their Condition, who has no more to do than to come and de- mand them, and they are presently de- liver'd to him.

I have been the longer in giving an account of the crooked Paths of these Serpentine Animals that I might have Occasion to say the less of the rest.

Pitching at the Nine-holes is a Game that is practis'd by the same sort of Ubi- quitarians, and commonly in the same Places,

Places, and in which they use the same sort of Tricks to delude and draw in unwary Chubs: But yet the Game itself is different, and is thus perform'd. They get a Board call'd the *Nine-holes*, and standing at the distance of five or six Yards from it, the Gamester throws a flattish Bowl, lighting it on the Ground within a Yard of the Board, and endeavours to throw it through a certain Hole in the Board, commonly Number IX. Now he has by frequent private Practise grown so expert, that he can when he pleases do it, (tho' he oftentimes misses for a Decoy) and consequently is sure of winning when he will, which he does by throwing the Bowl through once in three times. He commonly has his Gang attending on him, for the same Purpose with the forementioned, who have the same Tricks to avoid being known and prosecuted.

Another Trick us'd by the same Company is this; When they go together, one of them privately drops a Guinea, which the other takes up in the Presence of some Country-man, who they design shall impart of his Store to them.

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Immediately he that dropt it asks the other what he has found; who answers a Guinea. He cries he ought to have a share, being present when 'twas found; No, says the other, that's not right; but after some Debate they agree to go to the Tavern and spend half on't, to which the Countryman is invited, as having partly a Right to it. If the Novice is so good humour'd and free as to go with them, the next thing is to sound the depth of his Pocket; to which end they begin to talk about indifferent Affairs, such as their several pretended Businessses, on purpose to draw the Stranger in to give them an Account in his Turn of his Concerns, and Business at present.

But if they before-hand know he's a Man of Substance, they wave all this, and fall the sooner to their intended Design, which is thus brought about.

One of the Sharpers pulls out a Pair of mark'd Cards, and lays them secretly in the Window, over the Chimney, or some other Place agreed on betwixt them, whither the other going accidentally on purpose, finds and discovers them, making a Proposal
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withal to his Companion to play a Game, which he soon consents to ; and to play they go, not forgetting in the mean time to drink about lustily, and bring the Woodcock into a good Humour.

When they have play'd a Set or two, he that's beaten gives out, upon which the Conqueror challenges the Countryman to play a Game ; Well, says t'other, If you'll play with him, and revenge my Quarrel, I'll go your halves. They play a Game or two, and the Sharper lets the Countryman win, till he draws him in to play for higher Stakes, and then he's sure to beat him ; for he knows every Card by its back-side, and thereby has subjected the Spirit of Play, so that his Antagonist has nothing like an equal Chance. In short, when they find he's almost drawn-dry, or perhaps makes a Resolution, to play no more than the Game he's about, his Partner flies off to the other Side, and will Wager against him too, that since 'tis the last Game, it may be the best.

Or if they cannot draw him in to Play, they have another Trick to play with

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with him ; that is , if they see a fine Ring on his Finger, or if he pulls out a Watch, they contrive to make themselves Masters on't. To that end, one of 'em pretending to admire the Ring, desires to see it off his Finger, which the other consents to, and delivers it to him without Suspicion : The first having look'd on it a while, the other must needs see it too ; but he that has it, instead of giving him the true Ring, gives him another of his own, which he taking and looking on a little while, the other goes out, pretending to ease himself, but indeed goes quite away with the Ring. The Stranger wondering at his long Stay, and the other's delaying to give him his Ring, at last civilly demands it of him ; who in a seeming Surprise cries out, Sir, did n't he give you your Ring again ? No, says the other, he gave it into your Hand. O, Sir, replies he, that's a great Mistake ; the Ring he gave me was my own, which I gave him to look on as you did yours ; and to convince you, here 'tis. The poor Countryman finding himself thus cheated, thinks it his right to make the best of a bad Market ;
for

for if he grows angry, and hectors and bounces, the other can do it as fast; and if they get into the Street, he has one or other of his Gang to help bring him off: Nay, if they go before a Justice, he has some to testify to his Reputation, or Swear for him if there be occasion.

Since I have mention'd Watches, 'twill not be amiss to relate what a Trick a Friend of mine (a Watch-maker) was fery'd by two of these Sparks.

One of them comes to him at his House near *Doctors-Commons*, and tells him; *M—n*, there's an old Uncle of mine in *Kent*, from whom I expect some considerable Matter, has desir'd me to buy a Watch; but I can't raise Money enough to lay down for it: Now (continues he) I don't desire you to trust me, but make a Watch, and you may with your own Hands deliver it to the Hoyman at *Brown's-Wharf*, with a Charge not to leave the Watch without the Money be paid down. Accordingly my Friend made the Watch, and at the Day appointed goes with his Chapman and another to deliver it to the Hoyman; which he did with the aforesaid Caution, the Hoyman promi-

promising to observe it, and at the next Return, he wou'd produce either the Watch or so much Money; to which Bargain the other two were Witnesses. Now they had not parted from the Hoyman an Hour, before the two went back, and pretending there was something to mend in it, that it could not be sent before the next Voyage, desir'd the Hoyman to redeliver it, which he did without suspecting any Fraud. When the Hoyman came to Town again, the Watchmaker went, expecting either his Watch or Money, and therefore innocently demanded of the Hoyman, whether he had disposed of the Watch? But upon the Hoyman's telling him that his Friends had fetch'd it back before he went away, and that he expected it to carry down the next time he went, the Watchmaker began to smell a Rat, and finding that the Watch was irrecoverably gone, was resolv'd to get his Money of the Hoyman, and therefore arrested him; but he finding sufficient Bail, stood Tryal with him, and after several Removes, and a great deal of Money spent on both Sides, the Hoyman

got

got the better, and was allow'd the Costs of the Court ; which the other not being well able to pay, and having run in Debt to carry on his Suit, was forc'd to leave off his Trade, and take Refuge in a Troop of Horse-Grandièrs, where a Friend of his bought him a Place.

Amongst those that are reducible to this Class (*Town-Cheats*) I may very well reckon the Professors of Judicial Astrology, or the Worshipful Society of *Philomaths* inhabiting a certain Country call'd *Moorfields*. For they are not worthy to be accounted amongst Tradesmen, whether those that profess the mercantile or mechanick Part. And in the Discovery of their Frauds, I shall use this Method.

1. I shall give some account of their Art, their Terms of Art, and manner of proceeding in erecting Schemes.

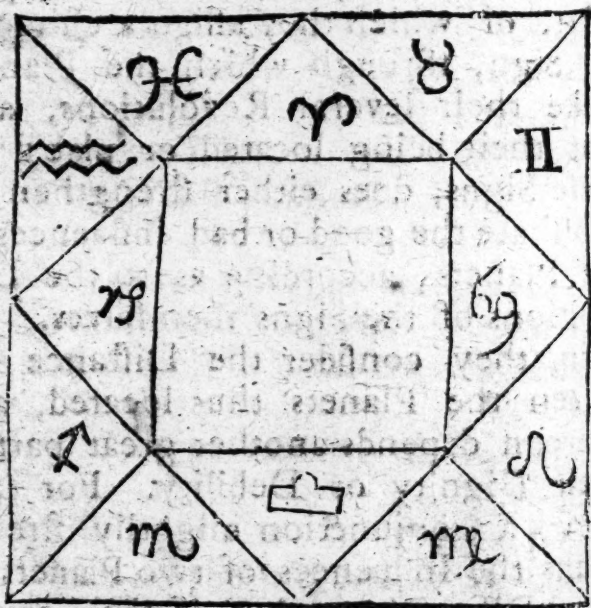
2. I'll shew upon what false Principles the very Foundation of this Art is laid. And

3. I'll give you some entertaining Histories of their imposing their nonsensical Cant upon Mankind, for so-

lid Sense, and the most Profound Knowledge.

In the first place then, They form to themselves an *Idea* of 7 Planets or wandering Stars, to some of which they assign benign Influences, and to others (with as little Reason) a malign Power. Some of these Planets move, with a greater Velocity than others. Next, say they, there is a great Circle in the Heavens, (tho' 'tis to be found nowhere but in their whimsical Noddles) call'd the *Zodiack*, divided into 12 equal Parts, of which they assign a chimerical Sign, through which the Planets make their several Revolutions, and that their being located or plac'd in these Signs, does either strengthen or debilitate the good or bad Influences of the Planets, according as to the Dispositions of the Signs themselves. Again, they consider the Distance between the Planets thus located, and thereon depends another great part of their Dignity or Debility. For (say they) a Conjunction mightily strengthens the Influences of two Planets of like Disposition; but if they are of
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contrary ones, they are engag'd in Wars for the Mastery : A Trine they hold to be a good Aspect, but a Quartile the contrary ; Sextile a good one, and Opposition the worst of all. Thus by considering the several Positions of the Planets, they make their Conjectures ; but to amuse the Vulgar, they must not do it without the previous Ceremony of a Scheme, which is a Square divided into 12 Parts or Houses, to each of which they affix one of the Signs in the following manner.



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The next Business is to take the several Degrees that the Planets are advanc'd in these Signs or Houses, and thereby to make an Estimate of their Distance one from another, which (as I hinted before,) they call the Mutual Aspects of the Planets; upon which they proceed to account for the several Dignities, Debilities, Stations, Directions, Afflictions, with a prodigious deal of such unintelligible Cant; they running on in this barbarous Jargon for a considerable Time.

But that they don't understand themselves any more than they design others should understand them, and that there is no Foundation in right Reason for all this ridiculous Puzzle, is what I next proceed to shew.

And in the first place then, I lay it down as an undeniable Position, That there is no real *Zodiack* in the Heavens, nor indeed any Heavens for such a *Zodiack*; and in this I am sure to have on my Side the modern Professors of Astronomy; yet this is the Place in which these Imposters say are Houses tenantable by their Trigon or Triplicities, Fiery, Aquatical, Terrestrial,
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and Aerial ; which in short is an old Error of *Ptolemy* and his Followers, who not understanding the true System of the World, and the Earth's Diurnal and duplicate annual Motion, (in which is solv'd the Anticipation of Equinoxes) have fram'd another Heaven above the Starry Orb, and a *Zodiac* that did not recede from *East* to *West* : Whereby it appears, that all the Noise of Exaltations, Ascendants, Trigrams, Aspects, Fortunes, Infortunes, Retrogradations, Stations, Directions, Dignities, Debilities, and the rest of that Incoherent Stuff with which they amuse the World, is nothing but a Galimaufry of heterodox Gibberish, invented on purpose to abuse the Credulity of Children and Fools.

Again, let me ask these juggling Artists, one Question more ; which is, Whether the Stars do compel, or only encline ? If they say they compel, they speak little less than Blasphemy, by ascribing too much to Nature, and derogating from the Divine Providence. If they only encline, then what sure Ground-work can there be for what they say, when their Predictions are

(as themselves confess) only probable? And for their Doctrine of Nativities, That if a Man be born under such a Position of the Heavens, his Destiny will be so and so, and he will come to such an End; We see, that in a Battle, a single Bullet kills five or six Men, who, no doubt, were born under several Planets, and yet have the same Fate. Or if they say, 'tis possible they all might be born under the same Aspects of the Planets; or that several Aspects may tend to the same thing: I will yet go farther, and say, that sometimes by the sinking of a Ship, 5 or 600, nay perhaps a 1000 Men are involv'd in a common Destruction: This clears the Case beyond all Doubt, and if any is yet so obstinate as to tell me, that it does not appear impossible for these to be born under the same or parallel Directions, he discovers rather an invincible Stupidity and Folly, than any Colour of Reason.

But let us take a scrutinizing Peep into the Rules which they lay down as infallible Axioms.

Why shou'd a Sextile and Trine be good, and a Quastile, which is be-

tween both, and farther from an Opposition than a Trine, be bad? Ridiculous to suppose!

Again, *Mars* is hot, because red; *Saturn* cold, because pale, and so on; whereas 'tis demonstrable; and the Opinion of the most Learned Men, that Stars are opaque Bodies, and borrow their Light from the Reflections of the Sun-beams upon the Earth, and are probably as cold, if not colder than the Earth it self; it being observ'd that the greatest Frosts happen when the Sky appears fullest of Stars.

In the Aphorisms vented by some ignorant Pretender, who fathers them upon *Hermes Trismegistus*, there is a Rule, that the Right Time to cure sore Eyes, is when the Moon is increasing in Light, and free from the Aspects of the Infortunes (or Planets of a Malign Nature): What can be more childish than the Supposition that is here included, That the Moon has greater Dominion over the Eyes than the Sun, or any of the Stars? Might he not have said with as great semblance of Reason, that the best time to undertake and effect the Cure of sore Eyes, is when the Sun shines

shines bright, and the Sky is serene and clear from Clouds? Let any one judge between me and him.

Again, We have another very edifying Rule in the 82d Aphorism, which is, that when the Moon is in *Leo*, or some other Signs, or in Conjunction or Opposition of the Sun, or in Square of *Saturn* or *Mars*, 'tis extreme Dangerous to cut out, or put on any new Garments. Now I would fain know wherein the Danger consists, or from whence it proceeds: Is it from any malignant Effluvia of those Planets, transmitted to us by the Moon, and fixing themselves in New Garments? Supposing, but by no means granting this, why not in old ones as well? Or if that Solution of this Phenomenon will not go down, yet why must the Malicious Influence reach to cutting out of Garments? Here I must confess I am puzzled to find what Shadow of Probability the Publisher of this Assertion will bring; But I believe I see into his Design, which was to signify to the World, that he being a Taylor, was more than ordinary knowing in the Time, as well as Shape

in which Garments shou'd be cut out, hoping thereby to recommend himself to the Custom of those who give any Credit to such superstitious Fooleries; besides the Advantage of being an Oracle to those of his own Trade, who wou'd doubtless repair to him to know the proper Seasons for Working, for which they must make an Offering at his Shrine. O the scaturiginous Politicks of these heterogeneous *Sydruphels*!

Moreover in the 73d Aphorism we are told, that all Rebellions breaking out in the beginning of the Year, are not easily Suppress'd; Did the Author out of his profound Wisdom consider, that at the beginning of every Year the Position of the Heavens alters; nay, that in 1000 Years he can't find two Schemes the same? We need look no further for a Discovery of the fallacious Principles of this Art; for this very Rule contradicts (casually) all the other; and if those who pretend to lay down Rules, give up the truth of them by mixing them with Contradictions, (not to reckon the absur'd and irrational ones) how can any others depend

upon

upon the Art it self, or on their Skill in it?

What more needs to be said to convince, that all the Terms they make use of are but so many Decoys to beget in you an Opinion of their egregious Sagacity? To what purpose else do they so often reiterate their unintelligible Jargon? Their Alchocoden, Hyleg, Trigon, Biquintile, Cazimi, Exaltation, Impediment; Retrogradation, Semi-Textile, Tredecile, Ascendant, Location, Signs fixed and bicorporeal, Infortunes, Malevolents, Benevolents, *via Combusta*, *via Lactea*, &c.

I come now to the last thing I propos'd with respect to the Astrologers; *viz.* to give you some entertaining Histories of their imposing their consensical Cant upon the World, for solid Sense, and the most profound Knowledge.

One of these Pretenders to Science, had a Servant who usually examin'd the Querists before they came to himself; and this was wont to be done in a Place where he could over-hear their Discourse, being favour'd by a very thin Partition between two Rooms.

Now it happen'd that a Man having by a Fall down a pair of Stairs, broke his Leg, sent his Wife to one of these Egregious Philosophers with some of his Urine in a Glafs, (for you must note by the Way, that they are most of 'em Piss-prophets, and can tell a Man's Case by a view of his Urine, as well as if they were acquainted with his *Hyleg*). The Woman was first examin'd by the Servant ; to whom she told her Husband's Case ; which the Doctor heard so well, as to understand the whole Matter, except that he knew not whether his Patient had fallen down a whole pair of Stairs, or only some few Steps. But his Man ringing the Bell, he seem'd to come from the farthest part of the House, and wholly unacquainted with what the Querist would have ; but after a formal Salutation, the Woman gives him the Urinal, which he looking on, exprest his Mind in the following manner. Such are the Propitious Aspects of the Cœlestial Bodies, that I am at present illuminated by a benign Influence, which wholly takes away any the least Obfuscation of my Intellects, rendring
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the most remote objects of my Thoughts nigh at hand, and therefore I am more capable in this fortunate Hour to solve the most abstruse Intricacies; Therefore according to my intuitive Knowledge I pronounce, that the Person, from whose Blood this Liquor was secreted, has unhappily fractur'd not only his *Fibula*, but his *Tibia* likewise by an involuntary Cadence from an Ascend, which seems to be not above four or five Steps—Here the Good Woman interrupted him by saying, That her Husband fell down a whole Pair of Stairs, but wondred withal how he came to hit the right Nail on the Head. The Doctor very gravely replies, 'Tis strange I shou'd at this time be mistaken in the most minute Circumstance, and it must certainly proceed from some other Cause than any Defect in my Knowledge; wherefore pray tell me is here all the Urine? No, Sir, says she, I left it above half behind. There's the Reason of the Mistake, says he, for since I have discover'd 4 or 5 Stairs in this quantity of Urine, which you acknowledge not to be half, You need not doubt, but if you had

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brought it all, I should have been able to have told you the exact Number of the Steps he fell down.

Thus the Doctor brought himself off, and sav'd his Credit; nay, his guessing the Circumstances so exactly, made the Woman spread his Fame abroad more than ever.

But some of these sham Doctors won't be content with the Reputation of being conversant with the Stars, but must also pretend to be Students and Proficients in the Black Art; To which purpose I shall give you a notable History of one who was as much a Conjuror as the best of 'em, and perform'd his Part neatly, so that he came off with great Applause.

A Young Gentleman falling in Love with the Daughter of a Wealthy Merchant, could not, because of some disagreement of their Parents be made Happy in her Embraces. For which reason he went to Travel, and among many other Places he came to *Hamborough*, where he happen'd to be in the Company of a Gentleman, who speaking of his Brother at *London*, said he was lately Mar-
ry'd

ry'd to the Daughter of Mr——a Merchant. The Gentleman hearing a Name mention'd, which was the same with his former Mistresses Father, began to enquire where this Gentleman's Brother, who was lately Marry'd lived; and being certified of his Name, and place of abode, went to *England*, the next Opportunity. When he came ashore at *London*, he went immediately to the House he had Notice of at *Hamburg*, and enquiring for the Gentleman, found he was gone out of Town, and would not come Home that Night. He then enquired for the Lady (whom he well knew, tho' she did not remember him, he being much alter'd by the cutting off his Hair, and the small Pox) and pretending to have Letters of Recommendation from her Husbands Brother at *Hamburg*, desir'd to be entertain'd as a Servant: The Lady return'd, That her Husband being absent, she could not give him a decisive Answer; but since he had Letters from her Brother-in-law, he should be welcome to a Nights lodging in the House. He entertain'd the offer (seemingly) with abundance of Thankfulness

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fulness, and thereupon went into the House. The Lady pretending to be not well was for going to Bed, intending thereby to Post him to Bed Supperless; which he taking notice of, desir'd a Glass of Beer. When the Maid was gone to fetch it, he had leisure to look about, and amongst other things, he espy'd in the next Room a Cloth laid in ample manner as if for some Banquet; whereupon, concluding that all this Preparation could not be for the next Day, but that somebody was to come in the Husbands Absence, and partake of those Dainties at which his own Mouth water'd (he being very hungry) he resolv'd to pry into all their Actions which he conveniently could. Now it happen'd, that he cou'd never have been a more unwelcome Guest than at that time: For the Lady's Husband being an Old Man, whom she was oblig'd by her Parents to Marry, she long'd to try some other Person, hoping to find one that was more active and able to satisfy her longing; and this was the Night her Gallant was to come. He came at the appointed Hour, and was receiv'd with all the endearing
Tender-

Tenderneſſes imaginable. This made the other regret his hard Lot ; but yet he was reſolv'd to ſee the utmoſt of the matter. They had hardly began Supper when a knocking was heard at the Door, and the Maid looking out ſaw 'twas her Maſter ; which put 'em into ſuch a Conſternation, that had ſhe not been a Woman of a ready Invention, and extraordinary preſence of Mind, her Fear had certainly made her incapable of betaking her ſelf ſo quickly to her Couch with her Prayer Book in her Hand ; having thruſt her Spark, the Viands, Table, Bottles and all into an adjoining Cloſet.

Her Husband coming in, thought himſelf happy in a Wife, who was conſtantly at her Prayers ; and after ſome little Diſcourſe, ſaid, That he was going to *Graveſend*, to give Order about the Lading of a Ship, but had heard ſhe was fell down to the *Nore* ; and coming off the Water, he was very hungry, and muſt have ſomething for Supper. His Virtuous Wife told him, that he being Abroad, ſhe had dreſt nothing, but had made ſhift with what was left at Dinner.

ner. This was the Opportunity that the Stranger took to shew himself; and being demanded by the Master of the House who he was, the Lady presently answer'd, he was one who had Letters of Recommendation to be a Servant, from her Brother-in-law at *Hamburg*. But how are you qualify'd? said the old Don; I have (says the other) been bred a Scholar, and taken some Degrees at the University; I can write a good Hand, and understand Accounts well; besides which, whilst I was a Scholar at *Oxford* I spent some time in the study of *Magick*, or the *Black Art*; for which I was expell'd the University. I can perform something Wonderful, yet without Danger, I can discover private Enemies, reveal Robberies, help right Owners to Goods stolen or lost, and to Ships becalm'd procure a Wind that will bring 'em to the desir'd Port. I wish, said the old Gentlemant, you could help me to a good Supper to Night, for my Appetite is very sharp. Yes (says the other) that I'll do presently, if you please; and thereupon assur'd him he had Power by his Art to make good his Promise.

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The Lady perceiving what he meant, and fearing some discovery of her Intrigue, oppos'd it violently, till the Sham-Conjuror assur'd her by a private sign that he would take care to save her Honour; and then she consented, upon Condition, that she should see nothing that was affrighting. Our Magician then began his Incantations in the following manner: *Mephorbus! Mephorbus! Mephorbus!* Thrice have I invoked thee my Familiar; be thou now assistant to my desires, supply what'er a hungry Appetite requires. O all the Powers of the Zodiack, *Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, Pisces*; Assist the Seven Planets too, *Saturn, Jupiter, Mars, Sol, Venus, Mercury*, and *Luna*, shed your Auspicious Influence, and to my Charm give efficacious Strength. O *Arlom, Gascodin, Adolphon, ems, eustichon, Olam am-mues*. He here made a full stop, and stood as listning to an Invisible Speaker; then told them that they might fall to, and eat heartily of the Meat that was provided for them, and stood upon the Table ready furnish'd, in such a Closer.

Which

Which a Servant going to see, found to be so ; and he assuring them that tho' 'twas provided by a Supernatural means, yet 'twas wholesome and substantial Food, such as Nature and the Bounty of Heaven did afford ; and so set them an Example himself falling too very heartily, thereby perswading the rest, even the Lady who talk'd so much against Eating of the Devils Food, to come in for a share. When they had pretty well satisfy'd the Cravings of their Stomachs, the Master of the House wou'd needs be inform'd by what means all this Provision was brought into the Closet, since he heard no Noise. Sir, says the Conjuror, 'twas done by a Familiar that I have Command of ; and you shall see him if you please. By all means, says t'other, that I may thank him, for I wou'd do according to the Proverb, *Give the Devil his Due*. Upon this the Stranger sets himself to begin his Invocations again, thus, *Mephorbus*, that lurkest here, put on Human shape, appear visible to our Eyes, and come forth in the likeness of a fine well-dress'd Gentleman, such as may please this Lady. Upon which
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the Gallant thought 'twas now expected that he shou'd come forth, which he therefore did, and the Door being open'd for him, he past thro' the Room making a Bow, and so went into the Street.

Thus this pretended Conjuror came off with Applause on all sides. For the Master of the House thought himself no less oblig'd to him for procuring him a good Supper, at the time he wanted it, than the Lady did for getting rid of her Gallant, who likewise was no less oblig'd to him than either of the former; for he afterwards declar'd, that he could not have staid much longer without discovery; because of a Tickling he had in his Throat, which, as soon as he was got into the Street, broke out into a loud Cough.

'Tis pity I shou'd leave the Topick I am upon, before I have given my Reader an Account of another sort of Cheats call'd *Filts*, who well deserve a Place among those I have mention'd. And why shou'd I fear to incur thereby the Displeasure of the Sex, any more than I do the Hatred of the Men, by discovering the Frauds us'd by the most Vile among

among them? However I'll not lash too hard, but only give you a Relation of a Gentleman who was Jilted by one of 'em in a Love-Voyage to *Hampton-Court*.

He being one Day in her Company, there happen'd to be mention made of *Hampton-Court*, she pretending to be very desirous to see that famous Palace, to which she had hitherto been a stranger, he cou'd do no less than make an offer of his Service to wait on her, which she accepted, and thereupon appointed a Day: On the Morning of which, he (being as punctual in the Affairs of Love, as a Merchant in the Payment of Money) waited on her at her Lodgings, and happen'd to surprize her in her Dis-
abilie, tho' for fear he should pop upon her unawares, she had taken special care to remove all Nufances, having pick'd the Gum out of the corners of her Eye-lids, lick'd up a few Caraway-seeds to sweeten her Breath, tho' pretending for the Wind; rubb'd behind her Ears with a little Orange-Flower Water; and taken away the Frownsiness of her Fore-top, and the Sowerness of her Armpits with a Puff or two of Jessamin Powder; so that he found the delicious Creature,
 when

when he gave her a Salute, in as sweet a Condition as a Trunk-full of Linnen laid up in Lavender; that had he kiss'd the Breech of a *Muscovite* Cat, his Senses cou'd not have been refresh'd with a greater Fragrancy. After he had done as much Penance in waiting till she was dress'd, as a City Dun does to speak with a Noble-Man, she with much ado had brought her Head-dress, Hoods, and Undershams in subjection to her nice Fancy; and tho' he contemplated her Countenance, and look'd on her all the while with as much Earnestness, as a Priest wou'd upon an Evil Spirit; yet after an Hour and halfs unnecessary quidling her Ornaments, he cou'd perceive no more Alteration for the better, than is to be found in a Negro's Complexion after scouring his Infernal Face with a Pound of Soap, or a Quart of Hungary-Water.

When she had thus finish'd her Morning's Work, being lac'd up in her Stays, as tight as a *Leicestershire* Woolpack, he handed her down Stairs into a Coach, and there made Love in a Tub till they came to the Water-side, where a ravenous Assembly of Amphibious Scoundrels,

drels, some with their Mouths full of Bread and Cheese and Onions, were ready to pluck them out of the Windows of their Leathern Sanctuary, before the Driver cou'd have recourse to the Door, to deliver them fairly into the vile Hands of the wrangling Fraternity. At length he pitch'd upon a Couple of Red-cap'd Tritons, who handed them into the Wherry, and became of a sudden as Complaisant and Civil as if they had been bred at an Academy ; for 'tis certain that the Watermen quarrel about who shall carry the Fare, as Lawyers do at *Westminster* about who shall carry the Cause. When he had seated his Mistress on his Right Hand, the Brawny Slaves sat down to their Stretchers, and puffing and blowing at every pull like a Phthisicky Man in a Sweat, they Row'd them onward of their Way, their Ears being every now and then saluted with a Broadside of Scurrillous Words and Bawdy Phrases, that put the Lady's Modesty to the blush, and her Spark to such a confounded Puzzle to defend himself and her, that he was forc'd to exert his Parts to the utmost, and pelt their Adversaries with the *Billingsgate* Dialect of

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Rogue, Taylor, Whore, Sempstress, Cuckold, Mechanick, Jilt, Exchange-Woman, and all the ill Language he cou'd muster up, lest his Mistress shou'd think him a Block-head. The time he propos'd to spend in exhibiting his Love to his fair Companion, and preparing her Heart for his Design, with such mollifying Endearments and prevailing Dalliances, as were necessary to warm the Inclinations of a Female Lover; he was forc'd to employ in studying what to say to the next Boat he met with, for the first Word, like the first Blow was half the Battle. In this manner they smoothly slid along the slippery Surface of the Thames, listning at spare times to the whispering Flags and Osiers that adorn'd the pleasant Banks, and gently bow'd their limber Heads in becoming Gratitude to the delightful Breeze, that fann'd their verdant Blades into so Musical a motion. The Weather prov'd so temperate and extremely favourable, and the radiant Sun shining forth with such an auspicious Lustre, that finer Day ne'er bless'd a Lord-Mayor's Shew.

At length they arriv'd at *Mortlake*, and took a little Refreshment at the old Cuckold-

Cuckold-making Tenement the Garter ; and to enliven their Legs, which were almost benum'd for want of Action, they walk'd to *Richmond*, where they order'd the Boat to meet them, by which means they avoided a tedious tiring Circumference by Water. They walk'd cross the Fields link'd Arm in Arm as loving as any Man and Wife, and entertain'd one another's Ears with unstudy'd Prattle, such amorous Fustian as Love pop'd into ther Mouths came simply out again without any Amendment ; so that had a couple of *Bow-street* Criticks been walking behind 'em, they might have had more Diversion, than by hearing a Dialogue in the Pit, between a Beau and a Mask, or the most Elegant Piece of Courtship in the *New Academy of Complements*. When they came to the foremention'd Town of *Richmond*, they resum'd their Places in the Boat, and after an Hour's hard tugging against the Stream, they arriv'd at the famous Port to which they had design'd. Here the Gentleman having discharg'd his laborious Drudges, and finding not above Eighteen Pence in Silver left in his Pocket, he put his Hand

into

into his Fobb, to examine what Gold he had lodg'd within the Wasteband of Treasure; but to his extreme Mortification he found it as empty as a Skull in a Surgeon's Window, and presently he recollected, that he had the last night taken out seven Guineas, and laid them in his Study-Window; but thinking they still had 'em about him, he came out and forgot 'em. This dishonourable misfortune made his Heart broil with Vexation like a Mutton-Chop upon a Gridiron. He knew not what to do, nor how to come off handsomly; but at last concluded the best way was to make her acquainted with his disappointing Circumstances; and after as many Hums and Ha's as a bashful Evidence makes before he speaks to a Court of Judicature, he at last open'd his sorrowful Case; but as awkwardly as a Midwife talks Scripture, or a Priest Bawdy. He found by her Countenance, that she was as much surpriz'd, as he was daunted; and after a little Pause, I hope, Sir, (says she) since you have brought me thus far out of *London*, you will contrive some way to convey me safe home; for indeed I did not take care (as I find

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I ought to have done) to bring Money out with me, believing I could have no occasion for Expence in the Company of a Gentleman, who has given me in Words such Assurances of his Friendship. To which he made a suitable Answer; begging she would remove all severe Censures and Reflections, tho' justly due to such inexcusable Forgetfulness; and that she would be pleas'd to tarry but a little time in a Tavern, till he stopt to a Friend at a small distance from *Hampton-Town*, from whom he was assur'd of a Supply: She seeming pretty well satisfy'd with what he propos'd, they accordingly went to an adjacent House, where he left her over a Pint of Canary and a Roll. He had now to go as far as *Walibam upon Thames*, which is at least Two long Miles, where a Friend of his from *London* had resided about Six Weeks for his Health; but adding Mercurial Wings to his Feet, he out-ambled a Chairman, and now and then put himself into a Dog-trot, which made him Sweat worse than a Penny-Post-Man at Midsummer, and all to no purpose; for his Friend was gone to *London* the Day before. This disap-
pointment

pointment upon the Neck of the other was an insupportable Grievance, and made him scratch his Ears like a bilk'd Hackney-Coachman. But in returning he consider'd the Matter, and found he had no other Way left than to be a good Husband, and leave his Sword, which was Silver-hilted, for the Rec- k'ning. So fixing upon this Resolution, he came back more like a Running-Footman than a Gentleman; and coming into the Tavern, he receiv'd the startling News, that his Lady was gone to *London* with my Lord——. These strange Tidings amaz'd him more than the Sight of a Blazing Star. Pray, Sir, said he, unriddle this strange Mystery to me; how, which way, after what manner, this Business came about? Why, Sir, answered the other, I shew'd you and the Lady into the best Room in my House, which my Lord always drinks in when he comes hither: I told his Lordship, who had another Person with him, that it was now taken up: He ask'd by whom? I told him, by a single Lady; upon which they smil'd and both went into the Room to her; and after they had drank but one Flask of Wine,

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they left a Crown for that and the Lady's Pint of Canary, and handed her into the Coach, to which she shew'd no signs of unwillingness, but rather seem'd by her looks to be very well satisfy'd: And this, Sir, says he, is all that I know of the Matter; only that they order'd the Coach for *London*. This intolerable Usage made the Gentleman, rave, fret, and vex like a horn-mad Cuckold; to be thus jilted, fatigu'd, disappointed, and teaz'd, he thought was enough to overpower the Philosophy of a *Zeno* or *Epictetus*.

In this vexatious Condition he went down to the Water-side, where by great accident he got a Sixpeny Passage the same Night, and was heartily glad to squeeze in amongst Trunks, Boxes, Baskets, and Blue Aprons; so that about Eleven a Clock at Night he arriv'd safe at *London*, where he resolv'd to remain as inveterate an Enemy to the Female Sex, as he that has lost his Nose by encountering with the Petticoat.

PART III.

The Deceits us'd in particular Trades and Professions; with several ingenious Characters.

THE last Thing I propos'd was (as you may remember) to discover the Frauds us'd by Tradesmen, in their several Employments. And here I shall not wholly give my self to either the serious or diverting way of Writing; but believing a Mixture of both to be most beneficial, and to come nearest to answering my End, I shall (as it were) interline them in an agreeable Miscellany.

'Twou'd not be wholly foreign to my Design to lay down here some general Rules, by which a Tradesman shou'd act, how he ought to be qualify'd, and by what means he may avoid those Traps and Snares to which he may be expos'd: But I'll content my self to say, in the first place, that he

100 *The Character of an Ale Draper.*

needs only to observe the general Rule, so frequently to be met with, *Quod tibi fieri non vis, alteri ne feceris*; or in plain English, *Do not to another what thou wouldst not shou'd be done to thy self*: For the rest, may easily be learn'd from the several Parts of the ensuing Discourse.

But methinks I hear some Professors of the several Trades hereafter mention'd, cavilling with me, and quarrelling with one another for Precedence. As if it were so very honourable a Thing to be Captain of this black Troop; and as if to be the greatest Knave were to be the best Man. I will however leave them to end the Quarrel themselves, and will begin with that which first presents it self to my View; which is the Employment of

An Ale-Draper, or Victualler.

In Times of Sobriety, when Ale-houses were as scarce as Churches, not above one in a Parish; when any Tradesman was undone by the Levity of his Wife, the Disobedience of his Children, Fire either in the House or Codpiece, or any other Casualty, to which

which the Two-legg'd unfeather'd Inhabitants of this Globe of Uncertainty is liable; upon his humble Application to the Magistrate of the Place where he liv'd, they wou'd procure him a License to Sell Ale, that he might be in a Capacity to keep himself and his Family from being burthensome to the Parish, and being fall'n into a peevish Temper by reflecting on his Misfortunes, he was usually distinguish'd in his New Employment by some Nick-name or Title, such as Alderman *Smarl*, Captain *Rusty*, Sir *John Tunbelly*, Colonel *Gruff*, Dr. *Grunt*, &c. being look'd on as an old crack'd Fiddle, fit for every merry Prattle-box to play upon: Neither cou'd the good Woman, (whose Business 'twas to draw the Tipple, keeping her Shoulders warm with a Piece of an old Blanket instead of a Night rail) avoid being denominated by some jolly Toper or other, *Mother Huff*, *Mother Damnable*, *Witch of Endor*, *Dame Tattle*, *Goody Blowze*, or the like. But now the World (like a Man advanc'd from Poverty to Posterity) is so strangely alter'd, that as soon as a Tradesmen has got a little Money by

the Trade he was bred up to, observing the Fluency of Fools-pence, the Lordliness of the Victuallers, the Laziness of their Lives, the Wantonness of their Wives, the Welfare of their Families, and the Plenitude of their Purfes, is resolv'd to thrive upon his own small Stock at the same Rate, and pursue the Hope and Prospect of growing Rich with the same Expedition: Accordingly he takes a House well situated for his Purpose, where, in a few Years time, behaving himself at first very Humble, he breaks half his Acquaintance of his former Trade, in coming to see him; advancing himself in a little time to some petty Office in the Parish, which makes him begin to swell and look as big as a Citizen after Knighthood; being from thence shortly dignify'd and distinguish'd, by the Title of Mr. Church-warden; by the very Conceit of which he is puff'd up, and during the Possession of the Poor's Box he reckons himself another Grand Signior, or like *Goliath* looking over the Heads of so many little *Davids* . His Wife must now be called *Madam*, his Sons *Young Masters*, and his Daughters *Misses*;

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Misses; and he that salutes the Old Lick-Spiggot by any other Name than that of *Mr. Church-warden*, runs the hazard of paying double Taxes, besides the Forfeiture of his Good looks, Friendship, and Conversation, as long as he lives, unless Providence be more kind, and by some unlook'd for Accident bring him back to his Primitive Humility; which is hard to be wrought any other way than by Poverty.

Now he begins to leave off his Colours, and get the Print of the Apron-strings out of his Coat; that as he walks the Streets it would be a hard matter to guess at his Profession, were it not for the many Rings on his Finger, and the Stiffness of his Gate.

By this time his own House is not big enough to hold him, besides, he begins now to hate Malt-drinks as much as a Grocer does Plums, or an Apothecary Physick: Wine is the only Cordial that will go down with him, which he purchases at the Expence of those poor Sots, who are guzzling Belch at his own House, to maintain him at the Tavern. He expects great Reverence from all his little Neighbours, and will

loll against the Door-case like an Elephant against a Tree, and swing his Bunch of small Keys half a dozen times round his Finger, before he'll answer a poor Neighbour a civil Question. He now quite forgets the first Instruments of his present Trade, and if any of them offers to score Six-pence with him, he rarely grants it, but with as haughty a Look as the Giants in *Guild-Hall*. If he that has spent Fifty Pounds with him asks to borrow but a Crown, he presently tells him, *About two Days ago, my Wife made me swear, I wou'd never lend a Farthing to Friend or Foe as long as I liv'd; or else I would do it with all my Heart.* If any Person, tho' a good Customer, happens to owe him any thing, and is detain'd by extraordinary Business from coming to his House but a little while; there is a verbal Hue-and-Cry made after him among all his Acquaintance that are Customers, who shall never fail to know, that he owes something to the House. Yet other Heavy-headed Dunces can sit and hear this, without considering that they wou'd, upon a small Occasion say as much of them; but sit and guzzle more

more than they have need of, to the great prejudice of their Bodies, and enervating their Pockets, thereby making a parcel of peremptory ingrateful Scoundrels their Masters, whom with good Conduct and Frugality they might keep at Stave's End, and oblige to use a Modesty becoming their servile Stations.

There are three Sorts of Ale-Drapers, who differ widely from one another, according to the several parts of the Town they are situated in.

In and about *Wapping*, they lord it over the People; like a Boatswain over a Ship's Crew; and look as Bluff upon their Tarpawlin Guests, as a Mate newly rais'd to a Commander.

In the City he is Hail Fellow, well met, with any of his Customers on this side a Common-council-man; but to all above he can't help paying a deference, and is forc'd to bow as low to a Deputy of a Ward, as a Country Inn-keeper to the High-Sheriff of a County.

But at *Charing-Cross*, you may find 'em so very Humble and Obliging for the taking of Two-pence, that a Gentleman Foot-Soldier, or a Lord's Valet, shall have as many Scrapes and Cringes,

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from the Master, as if he were a *French Dancing-Master*. Whether it be Poverty, living among Courtiers, or being bred Gentlemen's Servants, and so kick'd and cuff'd into good Manners by their Masters, I leave the Reader to determine; and shall take my Leave of these Malt Pensioners, when I've added one Observation more, and given my Reader some Advice that naturally follows the Premisses.

There are very few of them, but if you use their House constantly, will think you an entail'd Customer, and shall respect you less, and use you worse, than they do the most penurious Niggard, that spends a Penny once a Week, and begs a bit of Toast into the Bargain. Therefore the best Method that can be us'd to avoid the Insolence and Ingratitude of these Mungrel Christians, is, to act pursuant to the Advice of an Experienc'd Topper, *Never to use any one House long*; but observe this Maxim, *When you find the Dog begin to wag his Tail upon you, 'tis time to seek a new Tippling-Office*. For 'tis ten to one but if you have been a Customer long enough for the Spaniel to know you, that

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that you will find the Master grow
slighting, and the Servants Impudent.

But for the confirming what I've said
concerning 'em, take the following
Piece of Poetry, containing the Cha-
racter of the Generality of 'em; which
was writ by one who being a very good
Benefactor, had a more than ordinary
Opportunity to observe and discover
their real Tempers.

*The Monster that progressively is bred,
To raise his Fortune by the Tippling Trade,
(As oft they do) must be of spurious Race,
Begot by Chance, not in the Bonds of Grace;
Born of some lustful Wench, who could not stay,
Till Fortune flung some Husband in her way;
First drop'd, and then preserv'd by Parish-Pay.
Or else brought up on Pack-Horse from the North,
Born there of Parents who were nothing worth;
Sent up to Town, as Thousands were before,
To Nick, and Froth, and learn the Double Score.
The Northern Sharpness in his Rural Face,
Soon recommends the Stripling to a Place;
Where, by some Thriving Countryman, he's taught;
To cheat the Guests in every Quart a Draught.*

*Thus when for Seven long Years he has obey'd,
And learn'd each Knarvish Mystry of his Trade;
Some Laborious Drudge, with Twenty Pounds he
meets,
Who longs to Dance the shaking of the Sheets.
With her he Couples and improves his Pence,
With his own hoarded Fools Benevolence;*

Who

108 *The Character of an Ale-Draper.*

Who great as Kings, (when Drunk) do often grant
 Those Boons to Tapsters, which themselves most want:
 Then takes a House, hangs up a Yorkshire Sign,
 New Paints the Door-case, makes the Lettice fine.
 Thus enter'd, such sharp Measures doe's he take,
 Ey which he Thrives whilst Twenty Tradesmen Break.
 At first Industrious as an Indian Slave;
 Close as a Miser, Cunning as a Knave;
 Humble and Pawning, as a Pedler's Cur,
 And to each Cocker, answers, Coming Sir.
 His Bread and Cheese he frankly does impart,
 And every thing is done with all his Heart.
 Porters are welcome near the Fire to sit,
 And may command, the Varlet can submit.
 Without Offence Red Herrings they may broil,
 And tattle o'er the Pot a wond'rous while.
 Himself will on a Neighbouring Errand run,
 Whate'er you speak for in a Trice is done.
 If Guest desire to keep them up too late,
 Both without grumbling will their leisure wait,
 No frowning from the Tike, no maundring from his
 Mate.

Thus are they careful to oblige at first.
 But as they thrive like Curs they grow more curst;
 Full Cellars and full Pockets change the Scene,
 And make the Lout a Prince, his Drab a Queen.
 The Cocker then must at a distance keep,
 And Porters with their Hats in hand must creep.
 No Trape must hover o'er the Kitchen-Fire,
 They no such paultry Company do desire.

Sit up you Fellow, move your seat you Clown,
 And let my Master such a one sit down;
 Pray troop, I keep a Publick House, 'tis true,
 But do not light my Fires for such as you.

In comes a Neighbouring Servant for some Ale,
 Pray dash it with a little drop of Stale;

I've

The Character of an Ale-Draper. 109

*I've brought no Money, you must set it down,
The Maid thus speaks unto the surly Clown,
Pray tell your Master I shall draw no more;
Until he comes, or sends to clear the Score;
I'd rather in my Cellar keep my Beer,
Then send it out on Trust the Lord knows where.*

*Perhaps some Neighbouring Tradesmen next appear,
Where shall we be to drink a Pot of Beer?
Can't we go up? No marry says the Queen,
None has been up Stairs since the Room was clean:
Hear Boy, the Bell or else the Kitchen show,
Good Gentlemen I'm sure have sat below.*

*Nay, if we can't go up, we will not stay,
I'll warrant we'll find Houses where we may;
We do not want your Custom, you mistake,
Pray troop, one Swallow won't a Summer make.*

*Thus is the Baseness of their Nature shown,
No sooner Prosperous but Imperious grown;
By Wealth made Sawcy, by Misfortune Cow'd,
When Poor too Humble, and when Rich too Proud.*

*Here is in short the Character of all,
Those Reverend Men we Common Drapers call.
My Friends therefore, have a peculiar care
Thou never be intangled in their Snare.
They'll get thy Money, and what yet is more,
When thou hast none they'll kick thee out
(o'th' Door.*

*I proceed next to discover some
Frauds of a Quack Doctor.*

Of a Quack Doctor.

*Having made great Observation of
our late Quacks, how from Penury
and Want, they sometimes arrive to
great*

great Riches and Plenty ; I shall here discover, partly by what base Means they attain their Ends. First, thro' Ignorance and Impudence they give themselves the Title of Doctors, and then furnish themselves with some few Fragments of Latin, that they may be as bold as Lions, to talk to the Ignorant ; and cloath themselves with a black Coat, and plush Jacket, if their Credit be so good in *Long-lane* as to purchase them ; not a pin the worse for wearing, tho' they be as Thread-bare as a Sailors Cloak ; then they get a Caduceus or concurring Japan in their hand, Capt with a Civer-box, with which they walk with as much Gravity as a Spaniard : Then they seek out for convenient Lodgings, where there must be a good Hatch at the Door, with a couple of blue Posts, and an Inscription *No Cure, No Money* ; then their Chambers are set round with Dutch Pictures or Looking-Glasses, belitter'd with Urinals or empty Gallypots and Viols, fill'd with Tap-droppings or fair water colour'd with Saunders ; then they Each get a Scull of a Sexton to put in their Window, over which they hang up the Skeleton of

of a Quack Doctor, they, to make the World believe they have great Skill in Anatomy; their Table is never without some Greek or Arabick Authors, which they understand as much as a Child of four Years old does Hebrew, and the fourth Book of *Cornelius Aggripa's* Occult Philosophy lies wide open, to proclaim their profound Learning; and Seven or Eight gilt Shillings, as so many Rewards, from their Patients that Morning. Further, they oblige all the Neighbouring Alehouses, to recommend them to any Inquirers after an honest and able Physician, which Character, these Alehouse-keepers generally give them, provided they come very often, to consume what they get upon the Devil's Back over his Shoulders; and they oblige all the Midwives and Nurses, that they possible can get acquainted with, to applaud their great Skill, by long Experience and great Travels, at their Gossippings. Now as to their other Qualifications they are generally indow'd with, that is, Laquacity or Talkativeness, and Impudence; they take it for a Mighty setting off of their Parts, by hard Names, and cramp Words, as in pronouncing Oppilation

Oppilation and Obstruction of the Spleen, and Schirrhus of the Liver, with a full Mouth; and giving strange and obscure Names to common Things, to deceive the Ignorant, as Juglers doe of *Hicinus Doctius and presto*, to amuse Peoples Brains, while they pick their Pockets; so they call the fit of an Ague, a Paroxysm, Fits of the Mother, or Drunkenness, Histerical Passions; then they will tell you of Simpathetical and Antipathetical Cures; and rattle of the Mechanism of Nature, tho' they know no more on't then a Plowman does of Logick or Geometry. They will also tell you of the appeasing Irritated Archeical Microcosmical Monarch; increasing the Radical Moisture, and relieving all the Powers, Vital, Natural, Animal; thus the Mystery of their Art and Science wholly consists in a long Harangue of fustian Words and Phrases, the true Sense of which, they are more puzzled to lay open, than to Anotomize the Body of a fat Capon; but by these means, their silly Patients cry them up for fine Fellows, especially when among all the rest of their fluent Cant, they do degrade the Colledge,

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ledge, graduate Doctors, and learned Physicians, and against whom, they bring in that great and mighty Word, long Experience.

But some of them that are not stult with so much Noise and Nonsense, having not their Tongue so well hung as others, will make a Vertue of Necessity, look Grave and Big, decline all Discourse, especially among the Ingenious; tells his Patients Diseases is not to be frighten'd away with Words, but by the wonderful Operations of the Physick he can and does prescribe; for he does not talk of Deseases, but Cure 'em: By this Means they conceal their Ignorance, from the Judicious, and increase their Esteem with the Vulgar.

Nothing can be more advantagious to them, than when by their Impudence they can make Persons believe, that there was not more Slain and Wounded at *Hockstat* and *Blenheim*, than they have recover'd from the point of Death; or as they call it from Death's Door, and becken Souls back again, that have been some Leagues from their Bodies; and they boast often of the mighty Wonders

Wonders, and miraculous Cures they have done at *Leyden, Hamburg, Germany, Lazzaretto at Venice, and the Maisons de Dieu at Paris*, nay all the World over.

Further, Since the whole Art of Physick consists in Diagnosticks, Prognosticks, and Therapeuticks; some are Waterologes, others Afs-strologers, or as you may call them Piss-Prophets, or Star Wizards; both the ways are not much different, and of a like Certainty; for they both must be previous Pumping, by apt and wary Questions, and their Answers turn'd into other Words, they do many times extreamly please and gratifie their Patients; those that practise by the Urinal, tho' it is as possible to discover the Colour of the Sick Man's Clothes, as the Disease he is troubled with, or the Cause of it; yet by their discreet and prudent handling of it, a thousand Pound to a Cherry-stone, but they shake it into the Consumption, Scurvy, Dropsy, or into the most fashionable Disease; but if they work by the Scheme, then nothing so probable but they will say you are bewitch'd, or under an ill Tongue, or Planet-strucken; and the Lord
of

of the seventh House tells them, that they are the only Doctor in the World that can help you; but they take special care, that they don't pronounce a Common Council-Man with Child, or a Constable sick of the Mother; and in other Cases, if their Judgments do not chance to hit the Nail on the Head, then they have recourse to their only refuge, Lying; and tell their Patients, their Stomach is fallen out of its place, but they can make it return again; that they have Straws in their Lungs, of a vast Bigness, and that their Liver is wasted to nothing, with Venery and Drinking: Then as for Therapeuticks, if their Medicines be Galenical, tho' never so common, they disguise them with strange Names, call *Sena*, a Specifick; *Metbridate*, an Elixir; *Extractum Rudii*, an Arcanum; and add *à Nostrum*, to Album Grecum; but those that betake themselves to Chymical Devices, or Preparations, will tell you of the wonderful Operations of the Tincture of the Sun's Beard, the Powder of the Moon's Horns, or a Quintessence extracted from the Souls of the heathen Gods; by these and many more Ways and

and Means, too tedious here to relate, do they bubble the Simple out of their Money, and not only that, but out of their Lives also.

I shall next give you the Character in short,

Of a Taylor.

He is a Creature made up of Shreds; his chiefest Care being to cloath other People's Backs, and feed his own Belly, to make them fine and himself fat at Christmas, Easter, and Whitsuntide. His only Weapons offensive and defensive, are a Needle and a Thimble; with the first he murders many *Egyptian* Cattle, and the last is a Gauntlet for the top of his Middle-Finger. His chief Upholder is the Sin of Pride, a new Fashion being to him like the Term to a Lawyer, to gain which he uses to frequent those Churches and other Places, where Gallants most resort. He had rather have his Friend out of the World than out of the Fashion. Of all Weapons he thinks the *long Bill* best, and whoever pays him but one half makes him Gainer enough. He keeps an *Hell* under his Shop-board, into which he

he casts many a Piece of *condemn'd Cabbage*, the largest whereof go to making of Cloaths for Children, others for Saddle-Seats, Women's Shoes, Caps, Purse, &c. He has an Art of Rubbing and Stretching Silver Lace, so that he will rob his Employer of a fourth Part of what they deliver to him. If you make him your Friend to go to the Mercer, Woollen-draper, &c. he will be sure to go snips with him in the Profit, which your Pocket must pay.

I proceed next to

A Baker ;

Who, as the former robs their Backs, cheats other Peoples Bellies to fill his own. He is somewhat more inexcusable than the Taylor ; for, He commonly pinches his Cabbage from the Rich ; but *This*, by making his Bread too light, robs all without Distinction, but chiefly the Poor ; for which, if he had his due, he wou'd have the same Fate with *Pharaoh's Baker*, viz. to be suspended, or at least to wear a Wooden Ruff. He is commonly in fee with the Clerk of the Market, and pretends great Love to him, (tho' he hates him, as his Executioner)

cutioner) by which means he has always timely Notice of the Proceſſion of the Lord Mayor or Queſt, againſt which Time, he will have no Bread but what is full Weight in his Window; tho' ſometimes he is caught, but repines at his forc'd Charity, and hates Juſtice it ſelf becauſe her Scales are even.

The next is

A Bricklayer.

Who, together with the Carpenter, Plafterer, Painter, Joyner, and other Builders, are notorious for ſpinning and lengthening out their Work; and to be ſure will never leave one Jobb, before they are provided of another. There is a very great Difference between their Working by the Great, and by the Day; for in the firſt, they think they can't be too quick, and ſo the Work be done, they don't care how ſlight 'tis done: On the other hand, when they work by the Day, they don't care how much time they loiter away, and the beſt of their Days Work is, that 'tis at an end. Beſides, the Maſter Workman, having perhaps 3 or 4 Jobbs at the ſame time, generally comes in for a Day's Work

Work every Day at each of these Places ; to which end he is a continual Vagrant, and frequently visits round at all of them : If the Employer happens to come when he's absent, and asks any of the Servants, *where there Master is ?* they answer, *Sir, he was here just now, here's his Coat, he's just gone for a Hundred of Nails ;* at another Place he leaves his Hat, and upon the same Demand, his Servant answers, *Sir, he'll be here in a trice with a couple of Boards, for Shelves ;* at a third his Apron, at a fourth his Rule, &c. never failing to set down his own Days Work in each of their Bills, tho' he has not actually earn'd a Penny.

Of a Pawn-Broker.

An Unconscionable Pawn-Broker, is *Pluto's Factor, Old Nick's Warehouse-Keeper, an English Jew*, that lives and grows fat on Fraud and Oppression, as a Toad on Filth and Venom. His Practice outvies Usury as far as Highway-Robbery does a Petit-Larceny ; and if you call him a Tradesman, it must be by the same Rhetorical Figure, which files the Legerdemain of a Pick-pocket an Art and Mystery. His Shop, like
Hell-

Hell-Gates, is always open, in which he sits at the Receipt of Custom : And having gotten the Spoils of the Needy, he hangs them up in Rank and File like so many Trophies of Victory. Hither all Sorts of Garments resort on Pilgrimage, whilst he playing the Pimp, lodges the Tabby Petticoat, and the Russet Breeches together in the same Bed of Lavender. He is the Treasurer of the Thieves Exchequer, and the common Tender of all Booth-heavers and Shop-lifters in the Town : To which purpose he keeps a private Ware-house, whence he Ships-away Ill-gotten Goods by wholesale. He may be term'd a Disease, the reverse of that *Oprobrium Medicinæ*, the Gout, for as *that* chiefly haunts the *Rich*, so *this* torments the *Poor*, whom he so fleeces, that he scarce leaves them so much as a Primitive Fig-leaf to coyer their Nakedness. Mistress Betty, when she has a mind to see her Sweet-heart, and Gammer Goodenough going to a Chriftening, muster up the Pence on *Saturday-Night*, to redeem their best Rigging out of Captivity : But on *Monday-Morning* as surely bring them back, (as Thieves that had only made

made an Escape) to the old *Limbus*, and this so often, till at last they know the way, and can almost go to pawn alone by themselves. Thus they are forc'd to purchase the same Cloaths seven times over; and for want of a Chest to keep 'em in, at home, it costs thrice as much as they are worth for a Lodging, in his Custody. When they first come in (like other Prisoners) they pay Garnish, which is the Entring Penny; after this, 6 *d.* per Month for every 20 *s.* which (after their Rate of 13 Months to the Year) is 6 *s.* 6 *d.* per Pound per *Annum*, or 33 *l.* 6 *s.* 8 *d.* per Cent. besides a Shilling for a Bill of Sale, if the matter be considerable. Upon the whole, since they seldom or never lend above half the Value on any thing, Plate excepted, they get, as is already made out near 40 Pounds in every 100, certain: And considering how many Thieves and Pickpockets (their chiefest Customers that bring the lumping Bargains) never intend to redeem, and how many Poor are not able, and that they are redeem'd the next Day, the Unconscionable Wretch will be paid a Months Interest, we may reasonably

conclude that these Horse-leaches make at least *Cent. per Cent.* of their Money in the space of one Year. And all this by a Course tending only to the Encouragement of Thieves, and the Ruine of those that are Honest but Indigent.

Of a Serjeant or Bayliff.

He is a kind of Excrecence of the Law, like a Man's Nails, made only to scratch and claw: A Sort of Bird-lime, where he lays hold, he hangs; a Raven, that picks not out Mens Eyes as others do, but his Chief Spite is at their Shoulders; and you had better have the Night-mare ride you than this *Incubus*. He is one of *Deucalion's* By-blows, begotten of a Stone, and has taken an Oath never to pity Widow nor Orphan. His first Business is, to bait you for Money for his Civility, that meer Non-entity next to call for Drink, as fast as Men for Buckets of Water in a Conflagration: After which, putting on an Air of Gravity, he advises you to Arrest your Adversary, and thereby become Plaintiff; nay, he offers to do it himself with or without Cause 'tis all one to him if he finds you have Money.

His Follower,

Is the Hanger that he wears by his side : A Tumbler to drive in the Co-neys : He is the Hook under Water to hang the Fish, and his Officer the Quill above, which pops down as soon as ever the Bait is swallow'd. Though they differ in Degree, there is not much difference in their Complexions; only the latter is more hungry, and his Teeth more Sharp, because he does but snap, and has not a full share of the Booty. A main part of his Office is to Swear and Bluster at their trembling Prisoner, and cry out, *What do you wait for !* whilst the other replies, *Jack, be patient, he's a civil Gentleman, and I know he'll consider us.* The Eyes of these Wolves are as quick in their Heads as a Pickpocket's in a Throng, and they as nimble at their Business, as a Hangman at an Execution. They'll court a broken Pate to heal it with a Plaister of green Wax, and suck more Silver out of a Wound, than a Surgeon puts in. Yet as these Eels are generally bred out of the Mud of a Bankrupt, so they commonly die with their Guts ript up, or are decently

run thro' the Lungs; or else make their Exit at the Sign of the 3 Trees near *Hide-Park-Corner*. And as they liv'd hated, die unpitied. In short, such a Man's Beginning is Detestable, his Courses Desperate, and his End Damnable, if he be one of those (as too many of them are) that abuse the Intentions of the Law, and commit all manner of Oppressions, under Colour of Common Justice.

Having spoken of a Bayliff and his Follower, I am by Consequence next led to speak of

A Prison,

Which is the Grave of the Living, where they are shut up from the World and their Friends; and the Worms that gnaw upon them are their own Thoughts, the Jaylor, and their Creditors. It is a House of meagre Looks, and ill Smells; for Lice, Drink, and Tobacco make up the Compound. *Pluto's* Court was express'd from this Fancy, and the Persons do in some measure resemble one another; for you may ask, as *Menippus* in *Lucian*, Which is *Nereus*, which *Thirst*, which the *Beggar*, which the

the *Knight* ; for they are hardly to be distinguished ; only to be out at Elbows is in fashion here, and 'tis reckon'd a great Indecorum not to be threadbare. Every Man here shews like a Wreck upon the Sea ; Here the Ribs of a Thousand Pounds ; there the Relicks of so many Mannors ; and all together make a Spectacle of more Pity than an Execution. The Company vye with one another in Complaints, and the Causes they have to rail on Fortune, and call themselves Fools, in which chiefly consists their good Fellowship. Next their Creditors, they are commonly most bitter against the Lawyers, who had a great share in bringing them to this miserable Place. Tho' mirth is here look'd on as a Stupidity, yet they sometimes feign it to pass off Melancholly, and secure themselves from the Torment of thinking what they have been. Men huddle up their Life here as a thing of no use ; and wear it out like an old Shirt, the faster the better ; and he that deceives the Time, best spends it. It is a Place where Strangers are best Welcom'd ; and their greatest Joys are to hear of

the Increase of their miserable Companions, because they are in hopes of a Garnish. This Place teaches Wit, but commonly too late; and a Man had better be a Fool, than come hither to learn Wisdom. Let this serve for the Description of a Prison in general; and I'll next give you a Description of the *Marshalsea*, as it was Written by a Midship-Man, a Prisoner there, to a Punch Club, whereof he was a Member.

*Limbo, June 20, 1711. 4,
3d Glass of the first Watch.*

From Locks and Bolts, much Noise and little
(Ease,
From Cobweb-Rooms, foul Sheets, and swarms
(of Fleas,

An absent Friend depriv'd of Liberty,
Congratulates your whole Society:
Where chearful Healths in flowing Bowls go
(round,

And drowsy Cares in princely Punch are drown'd;
Where *Bacchus* and *Apollo* jointly reign;

This warms the Heart, and that inspires the Brain:
Swift and serene your happy Moments glide,
And circling Joys flow in a constant Tide:

No curs'd Restraint your Midnight-Mirth to
(curb,

No damn'd Law-suits your Pleasures to disturb;
No Bull-Dogs haunt you, Freedom to betray;
No Sheriffs Writs; no Jaylor's Fees to pay.

But

But my unlucky Stars, on Mischief bent,
Have made the worst of Plagues my Punishment.
They thought, perhaps, I was no longer fit
To take my Glass, and talk to Men of Wit,
To scribble Doggrel, complement the Fair,
And give my self a strange Poetic Air :
Or else they judg'd my Pockets bare of Pelf,
And sent me here lest I shou'd hang my self.
Why, faith, 'tis true, my Hopes are very small ;
An empty Purse, few Friends, or none at all :
This Fortune knew, and therefore in the Nick
She serv'd me this confounded jilting Trick.
Judge you how this with my free Humour suits,
This *Noah's Ark* fill'd with all sorts of Brutes.

Knights without Honour, Squires without E-

(states,

Quacks, Captains, Cullies, Parsons, Beaux and

(Cheats,

Cits, Fidlers, Taylors, Porters, Grooms and

Carmer,

Whigs, Tories, Ranters, and such kind of Vermin:

Nay, more than this, we have our Females too, &

As tho' our other Plagues were yet too few,

Of all Degrees and Ranks a nauseous Crew.

For Punks and Jilts, flux'd Bawds and painted

(Whores ;

You'd Swear that Hell had drain'd its Common

(Shores,

And that grim *Pluto*, weary of their Rior,
Had here confin'd those Enemies to Quiet;
Their ever-moving Clacks no Charm can bind,
Artists might here perpetual Motion find:
No Truce is known with their eternal Brawls,
Battles, Confusion dwell within our Walls.

Thus wishing you and all my Friends their Health,
I've sent a View of Limbo's Commonwealth.

An Importunate Dun, or a Cruel Creditor,

Is the Quintessence of Vexation; a single Plague, worse than all *Egypt's* Ten; a Man, with the Aspect of a wild Beast; a Wound in a Debtor's side, which can't be cur'd but by a Mineral from the Mines of *Peru* or *Mexico*. He may be liken'd to the Marble Image in the Temple-Church. He is a Blood-hound of the Law, and wants not a quick scent to put up his Game, nor a deep Mouth to pursue it. A Lawyer is the Deity, in whom he trusts, to whom he flies in time of trouble, and from whom he seeks Succour: Him does he worship both in the *Temple* and *Abroad*; and hopes by him and good *Angels*, to prosper in all his *Actions*. He is a partial Arithmetician, cunning enough in Addition and Multiplication, but cannot for his Life endure Subtraction. *Summa Totalis* is the Language of his *Canaan*, and *usque ad ultimus Quadrantem* the Period of his Charity. He is an evil Spirit, not to be laid with Holy Water, and only exorcis'd by Silver Crosses: He would make an excellent Statesman, for he has the best Intelligence

telligence in the World, and can sooner find out a lurking Acquaintance in a City-croud or a Country-corner, than a purblind Astrologer, or a limping Hue and Cry. He holds it for a Maxim, That whoever owes him any thing, ought to be in Arrears both to Back and Belly till he's paid. If a Debtor lives so remote that he can't visit him almost every Day, he makes him pay Interest (even to Extortion) at the Post-Office by the number of his Letters, wherein he'll be very affable and civil in the Front, but close and pressing in the Rear: *Sir, I wou'd rather lose my small Concern, than put you to the least Inconvenience——. But I must needs have my Money next Return, or I shall be oblig'd to turn the Debt over, or take what other Course I am advis'd to: —— However, I attribute your Non-payment to your unmindfulness, and beg you not to take amiss this one Item more—— So with Hopes to hear from you speedily, and with Effect, I am your humble Servant.*

But if a Debtor be come-at-able, as he calls it, he'll beat up his Quarters so often, that the Family quickly learn to deny him: But if he happens to find

him at any of his Haunts, he makes him believe 'twas by a meer Accident, tho', perhaps he has waited 48 Hours on purpose to see him; *However*, says he, *I am heartily glad to see you*; and shaking him by the Hand, asks, *What News?* But before the other has time to answer, he remembers that *there's a little Money between us, which I doubt you have forgot*: For, proceeds he, *Times were never so hard, nor Money so scarce since Adam wore Fig-leav'd Breeches*: My Creditors are very urgent, and won't be put off, but I must forthwith make up a Sum; and therefore if you can't help me to all, spare me but a little; for 5 l. now will do me as much good as 50 l. another time, nay, 'twill be as great a Kindness as if you gave it me out of your own Purse. With this Rallying Rhetorick the Debtor is non-plust, he blushes, and promises as many Impossibilities as a Quack-Doctor, or a Trembling Cully under the Tenors of a Bully-rampant.

Yet take them both together, they are the arrantest Dissemblers in Nature; for tho' they are ever railing at one another, behind each others backs, yet when they meet, they are so glad to

see

see one another ! And truly, I have ever found you very civil, says one ; and I don't in the least question your Honesty, says t'other : Whereas 'tis great odds if they ben't a couple of Knaves.

A Stock-jobber.

He is a rational Animal, with a sensitive Understanding ; he rises and falls like the ebbing and flowing of the Sea, and his Paths as unsearchable. He may be look'd upon as the Barometer of Domestic State-Affairs, and Foreign Actions ; for he has an exquisite Ear, and an experimental Judgment as to all Publick Transactions, according to which he regulates the Price and Value of his aereal Commodity ; for such may be call'd the Excess in the Price of the Stocks he Trades in. Upon the taking a Town, or gaining a Battle by the Confederates, he is worth 3 per Cent. more than he was, as to all his Stock in Hand ; but upon the turning out a Minister of State, or especially upon the News of an Invasion, he loses as much in that Article : Now if he wants to buy, he extenuates the Advantages gain'd by his Countrymen, and aggravates

vates those of the Enemy; but if he wants to Sell, he acts quite contrary: He is as changeable as the Wind, and is certain in nothing but Uncertainty. He may in one sense be called a Man of Reputation, because, on a Sunday especially, he Buys and Sells upon Honour. Some have thought that the *Grass-hopper* on the *Change* was an Emblem of him; for as that leaps from one place to another, so does he from one Number to another; sometimes 30 per Cent. Advance is too little for him; at other times 30 per Cent. Discount is not enough. *Exchange Alley* is his Plying-place, but can't be said to be his Dwelling, for he *abides* no where. Ask him what Religion he professes, he cries, *He'll sell you as cheap as any body*: Ask him of what value such an Article of Faith is, he'll tell you, *He'll give as much for Navy Bills as any Chapman thereabout*. He is so full of Contradiction, that he lowers the Price of things on purpose to raise it. Yet he can't be said to be an Hypocrite; for he makes his Boast of over-reaching those he deals with. As for Christianity, he is far enough from it; for tho' per-

perhaps he has been *Baptiz'd*, yet it will be highly improper to say, he was *Confirmed* unless in Impudence, and the Tricks of his Trade. He is aptly compar'd to a Nettle; touch him gently, or tickle him, and he stings you; but squeeze him hard, or play him Trick for Trick, and he never hurts you. Tho' he is Wicked himself, you can't say his Principles are so, for he has none; *non sunt in rerum natura*. If a Man of Business goes into *Garaway's*, *Jonathan's*, *Robin's*, or *Baker's* Coffee-houses, he ought to be as Circumspect, and as much upon his Guard as if he was in an Enemy's Country; for a Stock-Jobber is a Beast of Prey, and those places are his Dens where he lurks. In short, tho' he has devour'd many a Trader, yet at last himself becomes a Prey to his Brethren (they being in this more Savage than Wolves, and Tygers; for they never set upon their own kind) or else, being run out at Heels, he becomes constant to one place, *viz.* the Counter, which is the fittest Place for such an unaccountable Wretch to make up his Accounts in.

A Vintner.

Is Master of a House some Degrees, or, if you please, some Pair of Stairs above an Ale-house, where Men are drunk with more Credit and Apology. His Nose may supply the place of a Sign, which is commonly red, to shew he is not asham'd of his Calling. The Rooms generally stink as ill as the Morning-breath of those that were drunk in 'em over Night : Not furnish'd with Beds, but more necessary Implements, *viz.* Chairs, a Table, and a Chamberpot. A Tavern is a Broacher of more News than Hogsheads, more Jest than News, which are suckt up here by some spongy brain'd Poet, and from thence squeez'd into a Comedy. Men come here to make merry, but, indeed, make a noise, and this Musick above, is answer'd with clinking of Pots below. The Drawers are the civilest People in it, Men of good bringing up, and however we esteem them, none can boast more justly of their *High-Calling*. 'Tis the best Theatre in the World, where Nature is truly acted : They pass all their Degrees

grees in a Minute, from the bottom of the Cellar, to the top of the Garret, and can ascend and descend when they please. No Place in the World has such various Cause for resort; Men come hither to Quarrel, and likewise to be made Friends: And if *Ovid* will stand by his own Assertion, it is even *Telephus* his Sword, that both makes Wounds and cures them. It is the Destroyer of the Afternoon, and the Murderer of a rainy Day. It is the *Torrid-Zone* that scorches the Face, while up, and the *Frigid*, that freezes all the manly Parts, when a-bed. Tobacco is the Gun-powder that blows it up: Much harm would be done, if the charitable Vintner had not Water ready to quench these Flames. A House of Sin you may call it, but not a House of Darkness, for the Candles are never out; and like the Northern Countries, 'tis a light at Midnight, as at Noon-day. After a long sitting, it looks like the Street in a dashing Shower, where the Spouts are flushing above, and the Conduits running below, while the Jordans, like swelling Rivers, overflow their Banks. To give you a total Account of it; It is

136 *Of a handsome Bar-keeper.*

is the busy Man's Recreation, the idle Man's Business, the melancholy Man's Sanctuary, the Crack's Market, the Stranger's Welcome, the Student's Entertainment, the Scholar's Kindness, and the Trades-man's Courtesie; it is the Study of Wits, and a Cup of Canary their Book; where we will leave them.

A handsome Bar-keeper

Invites more than the Bush. She's the Loadstone that attracts Men of Steel, both those that wear it to some purpose, and those that wear it to none. They buz about the Bar like Bees about the Hive; and provided they have her sweet Kisses, they never find Fault with the Wine; thus they poison two Senses at once, the Sight and the Taste. If you have her Company, the Reckoning is soundly inhanc'd, yet never disputed. No City Dame is demurer than she at first Greeting, nor draws in her Mouth with a chaister Simper; but in a little time you may be more familiar, and she'll bear a double *Entandre* without blushing—You must treat her with what she likes, but which is

is sure to be the dearest in the Cellar ; her Pint-and-half Bottles pass current, for there's no fault to be found in her Company. She may be an honest Woman, but the whole World believes to the contrary. Her Husband is blinded by the Profit, always half drunk to keep up his Spirits ; for should he grow sober, and open his Eyes, he'd run Horn-mad.

A Tobacconist.

Is the only Man that finds that good in it that others brag of ; for it is Meat, Drink and Cloth to him. His Shop is the Rendezvous of Spitting, where many Dialogize with their Noses, and their Conversation is Smoke. It is the place only where *Spain* is commended and preferred before *England*. He should be well experienced in the World, for he has daily trials of Men's Nostrils ; and none is better acquainted with Humours. He has generally a Perquisite belongs to his Trade, call'd Brandy, which is the Bawd to his Tobacco, and that to his Wife, which is the Flame that follows the Smoke.

A Player

Knows the right use of the World, wherein he comes to play a Part, and so away, if he would but live up to his Knowledge. He can't be said to lead an Idle Life, for he is always in Action. No Man ought to be more circumspect in his Dealings, for the Eyes of all Men are upon him. His Profession is a kind of Contradiction, for none is more dislik'd, yet none is more applauded; too much Wit makes him a Fool, and too little does the same by the Author: And like a painted Woman, he is seldom in his own Face, seldomer in his Cloaths; and pleases the better, the better he counterfeits; he personates in the Sheet as well as on the Stage, and is still mask'd in the Habit of a Gentleman: His parts furnish him with Discourse *a propo* to all Company; tho' he often swears Oaths that he never conn'd, and forgets 'em as soon as the Quality he represented. The *Abigals* are over Head and Ears in Love with the buskin'd Hero; and he is sometimes admitted to Act in the Chambers

bers of their Ladies. To give him his due, He can fet off the worst Things to the best advantage, and can do Justice to the best. *Tom Durfey* owes his Being to him, and *Old mixon* had been Dust and Ashes, as well as his mortal Works, were it not for him; and he that can make either of these please, or meet with a Reception in the World, take my Word for it, has enough upon his Hands, and must meet with Difficulties. Let his Person be but fizeable, and for Resolution, he shall challenge any *Cato*; for his Practice has been to die bravely.

A Courtier,

Is one that holds all his Acquaintance at the same rate they begin; a Compliment makes up his first Speech, and his last, and if you enter upon him further you lose him. Methinks *Virgil* paints him right in those obliging and well-manner'd Ghosts *Aneas* met with, that were Friends to talk with, and Men to look on, but when grasp'd but Air. He is one that lies kindly to you for good Breeding sake, but 'tis ungenteel in you to believe him.

His

His Words are but so many fair Promises, put together in a fine Phrase, which serve equally for all Men, and to no purpose; each fresh Encounter makes him repeat what he said to the last that was with him, for they are ever reverenc'd alike. He gives to all the low Salute, the Close Hugg, and the modish Kiss, and is every Man's humble Servant to command. His Proffers are universal and general; but if you urge him to particulars, you lose him, tho' he is sometimes retriev'd by the golden Elixer. Promises he calls polite and mannerly, and when you expect the Performance, cries, *'Tis an unbred Taste, that can't distinguish between what is spoken, and what is meant.* None gives better satisfaction at first sight, nor comes off with a greater Elogie of an obliging Gentleman, till you know him better, and then you know him to be nothing; and commonly those rail most at him, that have most commended him. The best of it is, he cozens you with fair Words, and abuses you with abundance of Respect.

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The Master of a Ship.

*A Brawny Lump, that knows not good from Ill,
 Fatted on Board like Hogs with Pease and Swill;
 Affects his Hoarsness, as a Vocal Grace,
 Careless his Carriage, and Austere his Face.
 Lusty his Limbs, and a thick rusty Skin,
 A Bear without, and a worse Beast within.
 If Married sure a Cuckold, and if not,
 A Generous Cully to some Wapping Slut:
 At Sea an Emperour, at Land a Slave,
 Dull in Accounts, and to his Owners, Knave;
 When ty'd on Shore to a large Silver Sword,
 He Struts about in Wapping like a Lord,
 With Filth and Musick he is pleas'd and glad,
 When Sober, Silly; and in Liquor, Mad.
 A Bulky Carcase, with a Slender Soul,
 As Great as Julius Cæsar o'er a Bowl:
 In Company Pragmatical and Loud,
 Humble to's Owners, to his Seamen Proud:
 In Storms or Calms, he seldom Prays, but Swears,
 Drowning and Starving are his only Fears,
 And he ne'er thinks of Heaven, above the Stars.
 Mercator and the Compass are his Guides,
 By them alone, he thinks he safely Rides:
 A Prosperous Gale he looks for as his due,
 He thanks not God, Religion he ne'er knew,
 And acts no more the Christian, than a Jew.
 At Land he seems an Idiot, yet at Sea
 None must pretend to be so Wise as he:
 If you Reason speak, your Arguments deny'd,
 He swears you nothing know of Time and Tide:
 His Word's a Law, he's there a Sovereign Lord,
 And Aristotle's but an Ass on Board.
 The Burgou Novice bred 'twixt Stem and Stern,
 That knows to splice a Line and spin Rope-Yarn,*

Shall

Shall by King Tar-Afs more respected be,
 Than an Erasmus, or any learned he.
 His Head's an Almanack, which Men may find
 Fill'd up with Tides, the Weather and the Wind.
 Sun's Declination, Changes of the Moon,
 And how to know in India when 'tis Noon.
 A Ship he takes to be his only School,
 And thinks a Land-Man truly but a Fool.
 When warm'd with Punch, and his Outlandish Weed,
 He Praises Burgou, Beef and Bisket-Bread.
 Condemns Land Dainties, and the Bed of Down,
 And thinks a Ship more pleasant than a Town.
 As Prisoners long confin'd, strive to prevail
 With Freeman, to believe their stinking Jail
 Affords more Satisfaction to the Mind,
 Than all the Pleasures they Abroad can find.
 All that the Sea-Calf has on Shore to boast,
 Is how he sav'd his Ship from being lost;
 Which the Unthinking Brute in his own sense,
 Attributes to his Art, not Providence.
 But all that of his Honour can be said,
 Of the Tarpaulin Rabble he's the Head.
 A Monarch of a Wooden World he is,
 Such as he all Men of Sense do hiss.
 Let him o'er Famisht Slaves Rule and Command,
 Dreading each Storm that blows, each Rock and Sand:
 Rather than such a King, I'll Subject be at Land.

Of a Scold.

She is a Devil of the Feminine Gen-
 der, a Serpent perpetually a hissing and
 spitting of Venom, a Composition of
 ill Nature and Clamour; you may call
 her

her animated Gun-powder, a Walking Mount *Aetna*, that is always belching fourth Flames of Sulphur; a Bur about the Moon is nothing near so certain a Sign of a Storm at Sea, as her Brow when knit is a Storm at Land; tho' Lawrel, Hawthorn, and Seal-skin, are thought to be Preservatives against Thunder, Magick has not been able to find out any way so powerful as to overcome or still her Raging; for like Oil pour'd on Fire, increasing its flaming, so good Words raise her Passion, and that to such a Degree, there is no laying of it; for when once her Flag of Defiance is hung out, she neither cares, nor fears, for Constable, Cage, or Duckingstool; her Tongue may be call'd the Clapper of the Devil's Sans-bell, that rings all into Confusion; it runs faster than the Water, under *London* and *Rockester* Bridge, and makes more Noise and Jangling, than all the Bells in Country Steeples, or about *St. Pauls* at the proclaiming of the Peace: If she be of the moderate and sober Sort, as they call themselves, she will abuse sacred Language in her railing, as *Conjurers* do in their Charms;
calls

calls all her honest Neighbours, that give her the least Offence, by one nick Name or Another, as High-Church Papist, a High-Flyer, a Frenchify'd Rogue, and the like; her Husband Reprobate, a Son of Belial; and will not Cudgel her Maids without a Text for it. But now I speak of Husband, methinks I see the creeping Animal shivering and quaking with Fear, when he comes in her Presence, as if he had a Fit of an Ague; for she is worse than Cow-itch in his Bed, and as good as a Chaffing-dish at Board, and has quite forgot his Name, or else does not like it, but rebaptizes him, with what the Devil puts in her Head, as White-liver'd Rascal, Drunken Sot, Lazy-Rogue, &c. Thus she worries him out of his Senses at Home, and not only so, but ferrets his Haunts Abroad; so that the poor Man can't be easy or quiet for her, but is to him an eternal Plague: In short, a turbulent Scold, is her Neighbours perpetual Disquiet, her Families evil Genius, her Husbands Ruin, and her own daily Tormentor.

*The worst of Plagues attending human Life,
Is a bold imperious cursed scolding Wife.*

Of

A Bad Husband,

Is a wise Man's scorn, the sharpening
 Gamester, Banker, and the cunning
 Smooth-tongue Landladies Honest Man;
 he is the Consumer of an Estate, the
 Shipwrack of a Family, thereby he scan-
 dalizes his Ancestors, ruins himself, and
 leaves all his Posterity, both hopeless
 and helpless; throws away his Wealth,
 as if it was not worth keeping, and
 makes more hast to be Poor and Misera-
 ble, than Prudent Men can doe to get
 Riches; and takes more pains to spend
 Money, then Day-labourers to get it;
 and takes up with such foolish Proverbs,
 as not to make two Wants of one; and
 he had as good be merry and spend
 all, as sad and save nothing. He knows
 no difference between Prodigality and
 Liberality, but is so silly and free, that
 he drys up the Springs of Bounty, by
 cutting down the Banks, and letting
 the Streams run at waste. If he pretends
 to Gentility, he thinks he can't deserve
 that Title, unless he pays the whole
 Reckoning where ever he comes, and
 every sorry Fellow that crys when
 they see him, my noble Master I am
 glad

H

glad

glad you're well; and shall be Master it may be of all that's about him in Specie; which sucking Vermine, continually flutter about, as so many Flies about a Confectioners Shop: If he goes to the Market, if it is but to purchase a Fox, and two or three days after comes reeling Home, having truck'd away his Corn for Drink, and put off his Cattel, to make himself the greater Beast. His first business after Marriage, is to pay off his old Alewife's Scores, with his Wife's new Portion; and his next to pawn her Clothes, for supply of a fresh Debauchery: If he be a Citizen, his Shop's a Prison to him, till at last he is shopt in one indeed: he many times pretends extraordinary Business abroad, when really he has none but to spend his Money, and can seldom find his way Home till Midnight; for if he comes sooner he can't sleep well; in the Morning when he rises, he is like a Fish out of Water, and doe nothing but gape, and he's not easy till he is a getting his Morning's Draught; which he generally is so doing till Dinner time: He is a severe exacter of drunken Groats; and Collector General

neral of Foys and Beveredges : He admirers the Prudence of that old Apothegm, lets Drink first ; and rather sell fifteen *per Cent.* to Loss, than make a dry Bargain. Towards the close of the Day, you may find him and his toping Companions, at their Rendevouze, like a Constellation fixt in the lower Region of a known Tavern, where their Noses appear like so many Comets, which evermore portend excessive Drinking. They go in not to exceed Three Pence, but seldom part under half a Crown, and their Noise (for Discourse you can't call it) is more nonsensical, then an old Alms Woman, or a Billingsgate Scold.

As soon as they are accommodated with a private Room, behind the Bar ; an half Pint (for so they modestly begin) some clean Pipes and a Jordan ; their first Argument is the goodness of the Wine ; which being voted a Flower, produces a Bottle ; and then the next is, what News do you hear ; why truly says one, nothing of moment ; so for want of that, who was most Drunk the Night before, and reel'd home with the greatest Gravity and

H 2

Decorum

Decorum : Tho' they live like Publicans, yet they imitate Pharisees, in their Exactness, in making clean the inside of the Glass ; and their strickest Criticisms are, *see it go round and take it off Sir.*

In this fuddling Society, our tipling Trojan bears his part, till he does not know which End to light his Pipe at ; then as he is staggering homewards, if he escapes the Constable and Counter, tis a hundred to one, but he meets with some stroling Night-walker, that pick's his Pocket of what little pelf he may have left, and gives him a thundering Clap into the Bargain : in the mean time the poor Woman sits bewailing of her self, till twelve at Night, over a piece of mouldy Bread, and a draught of Cobler's Tea ; and the Children are sent to Bed without their Supper, because the Milk-score is so large, that the Milk-woman will trust no more, nor no longer, if she can help it : at last when he comes Home, with a Breath stinking as bad can be ; perhaps he picks a causeless Quarrel with his Wife, gives her a Remembrance with his Cane, or any other Thing else,

that

that comes to his Hand, that she is forc'd to wear the Northumberland Arms for a Week or Fortnight; which the good humour'd Woman is willing to excuse, by pretending an unlucky Fall, or blaming a Door-latchet, for the Injury; but should he happen to go to Bed peaceably, what Woman can expect any Pleasure, or Comfort from such a drunken Swine.

Of a Young Enamourette.

He is one that as soon as he has left off his School-Boys Toys, next Toy he gets, is a Mistress, and it would make one forswear Love, to see how ridiculous he makes it; and to hear him prate in commendation of Gods and Goddeffes, you would sooner take him for a Pagan, than a Christian; nothing so cold, as to hear him talk of Flames; nor so dull, as his discourse of Cupid's Dart; and to hear him sigh like a dry Pump, or broken winded Bellows, you would never wonder at *Lapland* Witches, affording Sailors Winds so cheap: of all Servants he is the readiest at command, and easiest to content and feed; and he is his Mistresses Squire, Defender,

H 3 Lacque,

Lacque, a Messenger ; but above all, her Fool, to which he is bound by the Proverb : (tis impossible to love and be Wise) in the mean Time you may feed him cheaper than a Camelion ; for a good Look serve's him a Week at least ; and he is prouder of holding her Fan, than a School Boy with a Scepter in his hand, playing the part of an Emperor at School at a Breaking-up against Easter, or Witsuntide ; to keep to which, his Mistress lets him know, that 'tis with Love, as it is with War, which once declar'd, you are to expect nothing but Hostility, and knows herself, that 'tis with Lovers, as 'tis with Anglers, who feed the Fish before they are caught, but caught once feed on them ; whence she bites not greedily, but craftily, tows him along with hopes, and like a Rope-maker, goes backwards, the better to do her Work, and draw him on ; mean while he follows her so long, that he grows weary and ceases his Sute : or catching her tripping falls down upon her, and fastens her to himself, in the Marriage Noose ; and then turns kind Cuckold and keeps open House for all Comers.

Of a Humoursome Lady.

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or jealous Coxcombs, and shuts his Door against every Body.

Of a Humoursome Lady.

Her Life is a continual Contradiction ; she will, and she won't ; make ready the Coach, then let it alone ; drive to such a Place, yet do that neither, is her common Dialect ; she differs from the Irrisolute, in that he is always a Beginning, and she never makes an End ; she writes, and blots out again ; whilst he deliberate's what he writes ; the one being a resty, and the other a restless Pain ; so you can't tell what to make of the one's Negative, and how two Negatives makes an Affirmative ; but of her I or No together, you know not what to make ; but only that she knows not what to make of it her self ; her Head is like a Mill or Squirrel's Cage, and her Mind turns and whirls it round, and her Imagination differs from others, as your Grotisque Figures do from Natural ; and from Grotisque, in that these have some Design in them, but her Imagination none ; she never looking towards the End, but beginning of things ; or if she do's forget it, or disapprove

approve of it strait ; for she will call in haste for one of her Servants, and have nothing to say to him, when she has done ; and long, nay, die for some Toy or Trifle, which having once, she grows weary of it presently, and throw's away. In fine, those that are of one Mind to Day, and of another to Morrow, are constant to her ; and *Saturn's* Revolutions compar'd to the Moons ; for you know not where to have her a Moment, and whosoever will hit her Thoughts, must shoot flying, and fly themselves whosoever would follow.

Thus have I in the several Parts of this Book endeavour'd to disabuse the World, which has been too long impos'd on by many who make a fair outside ; and have in some measure expos'd those Practices, by which the Ignorant have been Cheated, by such as do often raise themselves from narrow Fortunes to great Estates : Whereby, I hope, they who have been hitherto negligent and without any Guard, will for the future be more careful how they fall into the Hands of such Harpies. For, in fine, my Intent herein is not to instruct People how to Cheat, but to avoid being Cheated.



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